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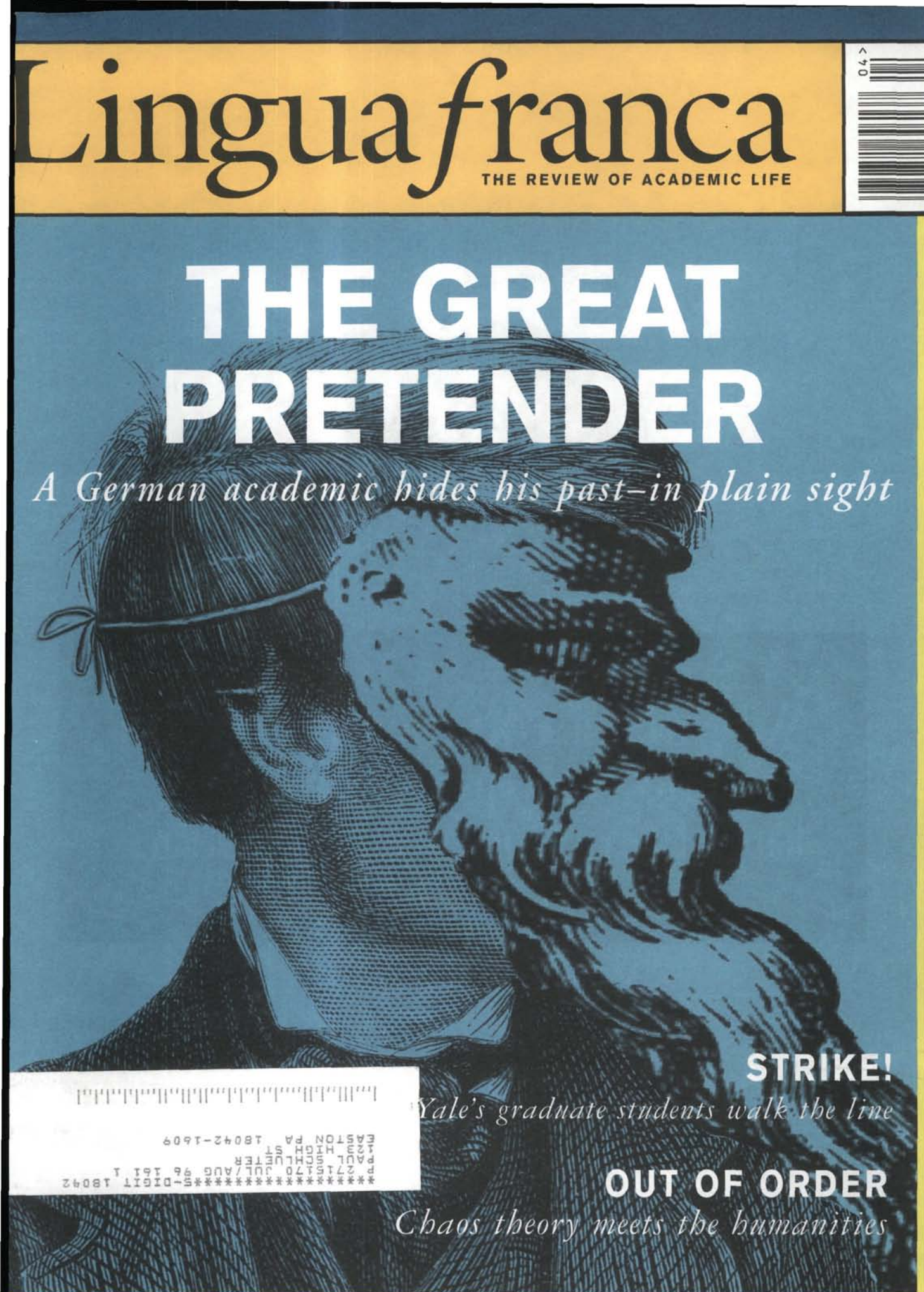

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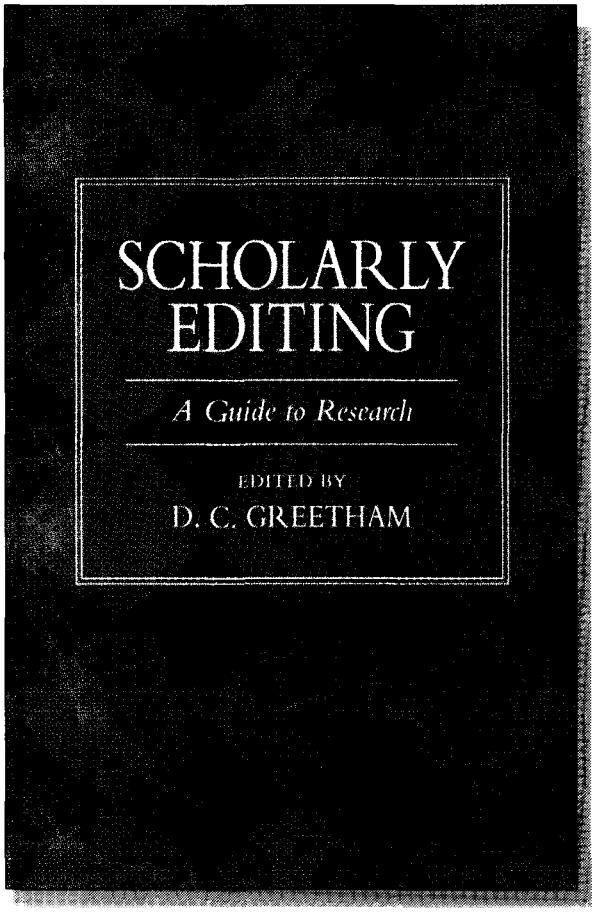
SCHOLARLY EDITING

A Guide to Research

D. C. Greetham, ed.



THE SCHOLARLY EDITOR," writes D. C. Greetham, "is interested in the remains of the past and in what those remains tell us about the origin and transmission of texts. . . . The scholarly editor is [also] interested in the difficult role of interpreter, of the person standing between the author, the document, and the past, on the one hand, and the reader, the edition, and the present, on the other." This collection of twenty-five essays, written by acknowledged experts in literary studies, surveys the history of scholarly editing, describes the major research in a variety of disciplines, summarizes the resources available to scholars, and analyzes the issues currently facing textual editors.

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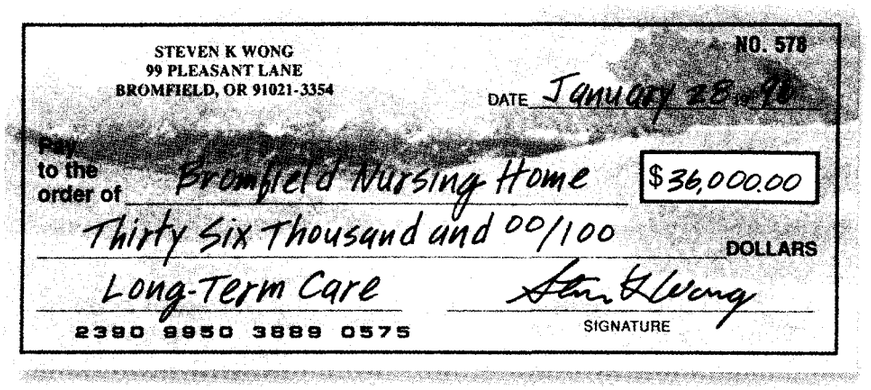

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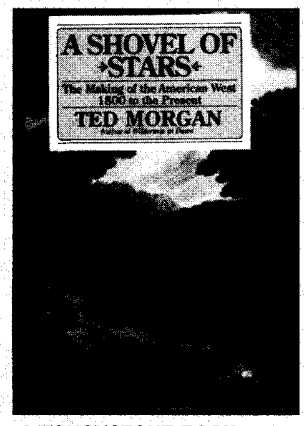

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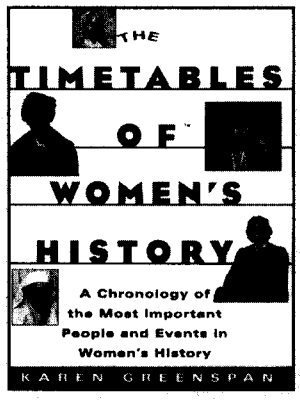

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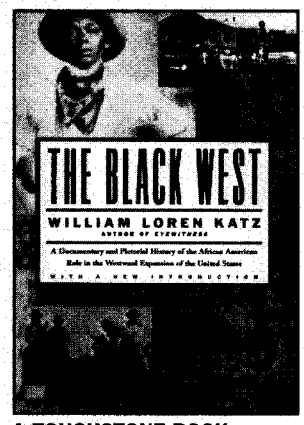

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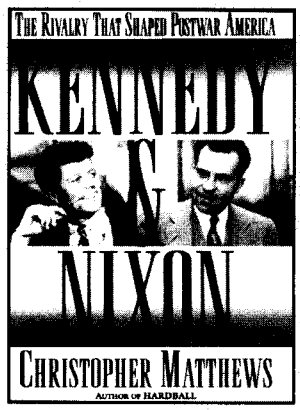

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LETTERS TO THE EDITOR

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RELIGION REDUX

Jon Wiener's article "Cash for Courses" [*LF*, November/December 1995] was highly misleading, giving a false impression of the model course program sponsored by the Templeton Foundation and the purported involvement of John M. Templeton in it. I have been involved in the model course program since its inception and am in a position to correct that impression.

Wiener begins his article by suggesting that Mr. Templeton assigned his own book, *The God Who Would Be Known,* to the courses involved and even attempted to control the courses' syllabi. "The financier just might be the first author to place his book into students' hands by paying professors to assign it," writes Wiener, citing a course by Thaddeus Trenn which had been one of the original five winning model courses. Wiener revisits this charge later in the article, implying that "the Templeton Foundation provide[s] cash awards to professors who assign Templeton's own book."

These statements are entirely false. I was a judge for the original round in which the five model courses were chosen, including the course given by Dr. Trenn. Applications were judged on their scholarly merit alone. The foundation made no attempt whatsoever to stipulate what the content of the courses should be, including syllabi and bibliography. It is a fact that Dr. Trenn's course focused on Mr. Templeton's book. It is not the case, however, that use of the book was suggested to Dr. Trenn by the foundation or its judges, or that Dr. Trenn was awarded the prize because the book he used was written by Mr. Templeton. Instead, the course was one of five winners because it was, in the opinion of the judges, an excellent course, as were the other courses, several of which, incidentally, did not use the Templeton book.

As it turns out, I helped plan the Tallahassee, Florida, training event during the second round of the program (1994-1995) in January 1995. As background we asked the foundation to provide participants with copies of the previous winning courses and some of the most distinguished books in the field. These included the recent Gifford Lectures, by Ian G. Barbour and by Arthur Peacocke; *The Human Factor,* by Philip Hefner; and a recent copy of *Zygon,* the leading scholarly journal in the field. Interestingly, it was I who suggested that the participants also be given copies of *The God Who Would Be Known,* since I happen to believe it represents an important approach to the field of science and religion. It also tends more toward the views of Evangelicals and thus serves nicely to balance the more liberal approach represented by Barbour, Peacocke, and Hefner. In any case, it is clear that Mr. Templeton did not initiate the distribution of the book, and thus he did not "assign his own book" to these scholars, as Mr. Wiener claims.

I was also one of several judges for the second round of the program, which followed the Tallahassee event. Upwards of 200 scholars applied, and ninety-seven were winners. I know of no case in which the use of Templeton's book was a factor in the deliberation by judges over applications; indeed, I cannot even recall it being discussed in any of the conversations between judges. Out of curiosity, I have since gone back over our records and have found that only 11 percent of the winning courses listed the book in their bibliographies!

Finally, I was the director of the model course program for winners of the competition held in Berkeley, California last June. The event included lectures on a variety of research topics in cosmology, physics, evolution, and genetics, as well as sessions focusing on pedagogical styles and approaches to teaching in university, college, and seminary settings. At no time during the five days was there any pressure placed on the participants to use Templeton's book or to inject his ideas into the syllabi.

In conclusion, the views expressed by Wiener were based on erroneous facts. I hope they will be disregarded in the future.

ROBERT JOHN RUSSELL, PROFESSOR OF THEOLOGY AND SCIENCE, GRADUATE THEOLOGICAL UNION, BERKELEY, CA

I was incensed by Jon Wiener's article on John Templeton's course program. The article claims that Templeton has managed to pay professors to teach his ideas: "Can a multimillionaire pay professors to teach the courses he wants taught—and even to assign his own books?"

Since I am the professor represented in the article as most clearly on the take, I am in a unique position to rebut the charge. First, the book prize that Wiener cites as "gravy" went to a book I wrote before I had ever heard of John Templeton. No way could he have influenced its content, any more than did the American Academy of Religion (which has its own ideological agenda) in awarding it a prize.

Neither did I teach my theology and science course in order to get Templeton money. The relation between theology and science has been a concern of mine since I began writing my second dissertation in 1983. I have offered courses in that area throughout my teaching career. The "model courses" provided by the Templeton Foundation were interesting, and provoked some thought about how to revise my own course, but never was there the *slightest* suggestion that Templeton's book should be required. It would have taken very little (real) research to find out whether the book was used by any of the 100 winners. If Wiener is an academician, he *ought* to know how carefully most of us guard our academic freedom.

Wiener writes: "It's no big deal to get Nancey Murphy to assign Templeton authors to her students; she was doing that long before she got the course award." How does Wiener know what I've assigned in previous courses? (More armchair research?) Who are "Templeton authors" anyway—the winners of the book award? If

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Field *Notes*

STARVED FOR ATTENTION

"He is possessed by a divine madness. He is totally out of his head." Julius Tomin is describing the Socrates of Plato's *Phaedrus*. But some might say that the Czech philosopher and former dissident is also describing himself. In November 1995 Tomin went on a seven-day hunger strike to protest Oxford University's refusal to let him deliver a public lecture on campus. And what was the radical idea that, according to Tomin, could so threaten the 800-year-old university? That the *Phaedrus* was written at the beginning of Plato's career as a dialogist, rather than in the middle.

Tomin first arrived at Oxford in 1980 with an invitation to give some lectures and study. After the Czech government decided to revoke his citizenship, he stayed on. All was well, he says, until about 1982, at which time he hit on the idea about the *Phaedrus* and began to disturb some of the dons. Frightened by the implications of Tomin's thesis, which "would refute 250 years of opinion at Oxford," the university's classical philosophers hastily decided never again to allow Tomin to express his opinions in a forum validated by their presence, he says.

Untrue, says Oxford. "It is absurd to suggest...that because he disagrees with the scholarly consensus on Platonic chronology he is being in some way persecuted," protests Sir Anthony Kenny, warden at Rhodes House. A spokesman for the university dismisses Tomin's claims more sharply: "Julius Tomin has never worked in an official capacity at Oxford. He is a man that one has a tremendous amount of respect for, but it's unclear what his point is and why he's making it."

JULIUS TOMIN

Whatever his personal idiosyncrasies, Tomin's devotion to Platonic chronology is not exactly a unique obsession. Concern for the dating of Platonic dialogues, in its modern form, is largely the legacy of nineteenth-century Germany, where scholars hungrily counted particles as a way of keeping track of stylistic changes (a practice not unlike that of certain avid sleuths anxious to determine the author of *Primary Colors*). Consensus today has it that the *Phaedrus* belongs to the middle period of Plato's dialogues. Earlier dialogues, it is said, consist largely of Socrates' attempts to instill his famous brand of knowing ignorance ("all that I know is that I know nothing") in others. In so-called middle dialogues such as the *Republic* and the *Gorgias*, however, Socrates tries to do more than that: He attempts to instill a belief in Platonic forms.

Tomin's claim that the *Phaedrus* is an early dialogue rests largely on the fact that Diogenes Laërtius, the third-century A.D. biographer, said it was, and on an historical detail: The character Protarchus, who is effectively called "blessed" in the dialogue, was executed by Athenian authorities; Tomin believes that no Greek would praise someone who died ignominiously—and so, he reasons, the dialogue must have been written before Protarchus's death. The most significant implication of this dating of the *Phaedrus*, according to Tomin, is that Plato grew pessimistic as he grew older. Whereas the *Phaedrus* states that everyone will eventually come to see the forms, the *Republic* implies that only a few will do so. And while the *Phaedrus* makes knowledge of one's partner's soul a prerequisite for honest discourse, the *Gorgias* seems to deny that such knowledge is possible.

Cathy Wilkes, a philosopher at Oxford, finds Tomin's thesis on the *Phaedrus*, while unconvincing, "a very good idea, a perfectly respectable thing to say—well argued and all that." What she finds astonishing is that Tomin would plug away at it for fifteen years, without taking up something else. "Julius does not appreciate the scholarly process, where you submit arguments in conference or to journals and then consider people's responses. Julius interprets criticisms as attacks." The University of Arizona's Julia Annas, who knew Tomin when she was at Oxford, agrees: "Julius struck me as very intense, very intelligent, but uninterested in listening to other people's views."

While Tomin's stubbornly rebellious ways tend to dismay his colleagues, it's the kind of behavior that once earned him distinction in communist Czechoslovakia. When the Soviet Union overran Prague in 1968, Tomin was relieved of his responsibilities as a professor of philosophy at Charles University and was forced to work in a power plant. Five years later, Tomin and similarly displaced intellectuals began to meet for clandestine discussions of literature, ideas, and politics. In 1978 he began his own philosophy seminar and greeted the secret police's attempts to squash it with a successful ten-day hunger

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strike. Distinguished visitors—including Charles Taylor, Roger Scruton, and Anthony Kenny—arrived from abroad to attend its meetings. On two occasions, the police detained visitors to the seminar, prompting minor international incidents.

In England, however, Tomin's renown has been of a different kind. Preoccupied by Plato, he twice made headlines during the Eighties, once for applying to Oxford as an undergraduate (having first applied for an ultraprestigious All Souls fellowship) and once for giving a series of lectures at a pub in Swindon (which earned him the title "pub philosopher"). Both were attempts to continue talking with his colleagues about the chronological place of the *Phaedrus,* he says.

When Tomin is informed that both Dr. Wilkes and Sir Anthony Kenny averred he could make a successful professor were he to widen the scope of his investigations (and not insist on teaching at Oxford), he replies, "That is like telling someone with a lap full of gold"—Tomin believes his thesis on the *Phaedrus* to be of fundamental importance to classical studies—"to turn his attention to radishes." He looks on the secondary source literature, that repository of the wisdom of his peers, as disdainfully as he does on translations of Greek into English: both he considers stifling of the true spirit of the text. "I study philosophy to be free," he says, "and when a man is free, it forces a problem on everyone around him: 'What do we do with a man who is free.'"

ADAM LEHNER
RESEARCH ASSISTANCE BY JEFFREY GETTLEMAN

BETWEEN MENSCHEN

Two years ago, during a graduation speech at Yeshiva University's Cardozo Law School, Michael Kay spoke with appreciation of sacrifices made by the "significant others" of law students. He said that he would like to thank his; so he concluded by saying, "Thank you, Michael Joseph. I love you."

Kay's declaration acted, in the words of Margot Wheelan, head of Cardozo's tiny gay-and-lesbian student group, like a "Molotov cocktail"—the catalyst for a series of small explosions that have rattled the New York school's carefully balanced dual identity as a "nonsectarian" school and the exemplar institution of modern Jewish orthodoxy.

Immediate reaction to the speech was mild: a small standing ovation; a few walk-outs; some angry letters. According to Yeshiva spokesman David Rosen, deans sitting on the podium didn't even hear the closing line, due to bad acoustics.

One person who hadn't even attended the graduation, however, heard it very clearly. Jeff Stier, a right-leaning graduate of Yeshiva College and then-editor of *The Forum*, Cardozo's student newspaper,

WHAT'S IN A NAME?

In *Class: A Guide Through the American Status System,* Paul Fussell decries the title-inflation that became common during the post-war explosion of higher education. "Educational opportunity' was opened up by the process of verbal inflation, by promoting ... teacher's colleges, provincial 'theological seminaries,' trade schools, business schools and secretarial institutes to the name and status of universities, thus conferring on them an identity they were by no means equipped to bear or even understand."

Well, what of it? Can *any* school call itself a university? In fact, the answer is yes: No credentialing agencies, governmental or otherwise, have jurisdiction over questions of nomenclature. And not surprisingly, inquiries reveal that many "colleges" have rendered themselves "universities" by mere administrative fiat. For example, Montana's phalanx of state colleges became state universities overnight in 1994. Alaska bestowed a similarly instant change of identity on eleven of its community colleges seven years earlier.

Other schools are more cautious. Valdosta State College, honorably enough, only became VSU when it promised a slew of curricular changes. And the Chicago College of Osteopathic Medicine (pop. 515) at least added pharmacy and "allied health professional" programs before anointing itself "Midwestern University"—coincidentally, the name Saul Bellow gave a fictional university in one of his novels, though Bellow was referring to the University of Chicago.

There are various explanations for name inflation. But perhaps the most compelling one is the desire to attract foreign students. Overseas, the term "college" typically refers to a preparatory school (e.g. Eton College)—and that can create difficulties for schools trying to recruit pupils from abroad. Fortunately, the solution to the problem is an easy one. Take, for example, the case of tiny Armstrong College in Berkeley, California (pop. 230). Back in 1979, a number of Iranian students were attending the school's English as a Second Language program, when the revolution against the Shah hit. Many of those students applied to Armstrong full-time in order to extend their academic visas. The school decided to stay the course that it had strayed onto, and changed its name to Armstrong University. Today, Armstrong markets primarily overseas.

M. STEPHEN ZITRIN

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was appalled by Kay's remarks—and by the presence of gay graduate-student groups on campus. He regarded these groups (funded by student-activity fees) as a betrayal of Yeshiva's central concept of *Torah Umadda*, or "Jewish learning and worldly knowledge."

Stier called Dr. Norman Lamm, Yeshiva's president, for comment. Lamm, a respected Orthodox scholar, is responsible for three Yeshiva campuses: the *frum* (observant) undergraduate schools; the rabbinical school; and the more secular law, medical, and social-work schools. He is also the author of a widely referenced essay on homosexuality, which avers that though individuals should be treated with dignity, "under no circumstances can Judaism suffer homosexuality to become respectable."

"When Dr. Lamm wouldn't speak to me," says Stier, "I decided to go public." And public he went—waging a one-man media war in the Jewish press, on conservative radio talk shows, and in *The New York Times*. "This issue goes beyond the gay clubs," asserts Stier. "It's an issue of what is Yeshiva University? Is it a religious school? A secular school?" Steir believes that the school refuses to come down on gay groups out of fear of "collateral effects"—such as bad publicity in the secular world, which could lead to legal, recruitment, and fund-raising troubles.

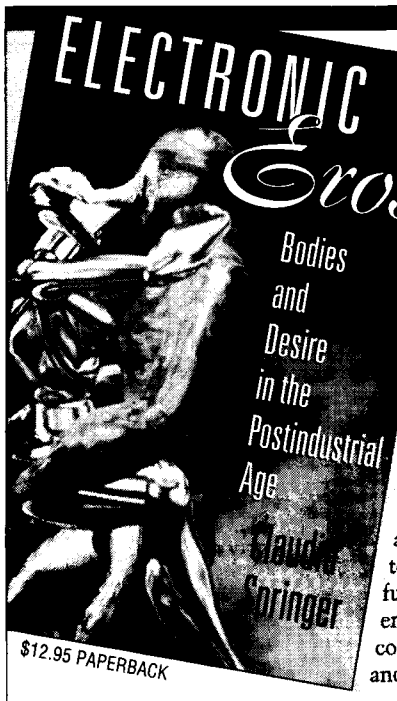
The explosion of press coverage led to inevitable distortions. An Israeli newspaper, *Ma'ariv*, ran the headline

Whether Yeshiva's "don't ask, don't *kvell*" policy will hold steady remains to be seen.

YESHIVA UNIVERSITY: COMING OUT OF THE CLOSET. The article used a Hebrew word for "club" that implied Yeshiva had gay nightclubs on campus, stirring up images of drag queens named Beth Israel.

Yeshiva's public relations nightmare got worse. In June 1995, more than twenty faculty members of the rabbinical school sent a letter to Norman Lamm asserting that "[we] unambiguously deplore people gathering to proclaim their defiance of the Torah's injunction against homosexuality." Lamm did not respond, except to affirm his opposition to homosexual behavior and his belief that the school was legally obligated to allow such groups to exist.

The legal issue is, in fact, a point of contention. Weil, Gotshal & Manges, a law firm hired by the university to review the matter, contends that the school would violate the city's Human Rights Law if it denied funds to gay groups. Rabbi David Bleich, a professor at the law school, disagrees. "The school is within its rights to withhold funds," he says. "The New York City ordinance has an exemption for schools operated 'in conjunction' with religious institutions." Whatever the legal interpretation, one



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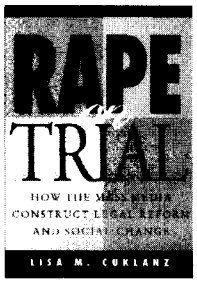

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thing is clear—for Yeshiva to apply for the exemption would mean a new round of publicity, and a new round of problems for its fund-raisers and recruiters.

What of the "defiant homosexuals" themselves—in fact, a coterie of mild-mannered graduate students with scarcely the time to do more than organize a networking party? (The head of one gay and lesbian support group quips, "What group? It's more like an answering machine.") Margot Wheelan says she's "exhausted" by the battle, and frustrated by her perception that gay student groups are "supported by the administration when it's convenient for them to demonstrate their diversity, and then not supported when we're under attack." Jeff Steir agrees, but from an opposite perspective: "If it benefits them, they're Jewish; if not, they're not."

Dr. Lamm has maintained, depending on one's perspective, a dignified or a maddening silence in the face of this moral tug-of-war. The gay groups continue quietly, their members hesitant to risk public vitriol, while the significant but invisible closeted community struggles in private. Whether the "don't ask, don't *kvell*" policy will hold steady remains to be seen. "If there's one thing you learn in law school," says Michael Kay, now a practicing lawyer, "it's to question assumptions, and dispute them openly. At least now the conversation has started."

EMILY NUSSBAUM

OUR BODIES OUR CELLS

Western scholars may have perfected the ultimate means of world domination: They're after the subaltern's genes. At least, that's the charge being trumpeted by a Canadian activist group, which complains that the U.S. government recently "issued itself a patent on a foreign citizen"—namely, a twenty-year-old Hagahai tribesman in Papua New Guinea.

Sound like the plot of Michael Crichton's next novel? Well, here are the facts: In March 1995, anthropologist Carol Jenkins and fellow researchers at the NIH received a patent for the leukemia virus "cell-line" they'd made out of the blood of a Hagahai man. (A cell-line is a laboratory creation in which a virus is chemically treated in a petri dish, allowing it to stay alive indefinitely outside the body.) Jenkins, one of the first Westerners to ever encounter the 260-member tribe, had discovered in the early Nineties that many Hagahai carry a unique strain of the T-cell leukemia virus. Usually this virus causes cancer; the Hagahai variant is harmless. Jenkins's finding might one day help drug manufacturers develop new treatments for leu-

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kemia—a realization that led Jenkins and her collaborators straight to the U.S. Patent Office.

But Jenkins didn't stop there. She also worked out a deal with the Papua New Guinean government to ensure that half of any patent royalties would go to the tribe. Jenkins says that "the rights of the Hagahai have been specifically safeguarded. I've worked with these people for twelve years and they trust me." Critics of the patent, however, believe that she shouldn't rest so easy—and they've let loose a flurry of press releases and Internet postings to say so. A statement issued by the Ottawa-based Rural Advancement Foundation International (RAFI) places the patent in the context of insidious networks of global power. RAFI's director, Pat Mooney, is quoted saying that "in the days of colonialism, researchers went after indigenous people's resources and studied their social organizations and customs. But now, in bio-colonial times, they are going after the people themselves." RAFI's statement against the patent led to a rash of newspaper stories, from London to Kuala Lumpur, decrying the so-called "gene hunters."

RAFI has allies in the academy. For instance, Notre Dame professors Hilary Cunningham and Stephen Scharper recently wrote a paper entitled "Patenting the Primitive," in which they liken gene patenting to Victorian anthropology and argue that it results in the "mining" of genes from "marginalized" populations. Other scholars, however, are outraged by RAFI's allegations. Henry Greely, a law professor at Stanford, says that "the patent doesn't patent a person. It doesn't even patent human genetic material." Rather, it patents the contents of a petri dish that's being preserved at a government storehouse in Rockville, Maryland. The Hagahai man's DNA is involved only because he *happens* to host an unusual virus, says Greely. The man "can do whatever he wants with his genes," Greely adds.

Jonathan Friedlaender, a Temple University professor

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and former head of the National Science Foundation's physical anthropology division, is presently editing an issue of the journal *Cultural Survival* that will address the controversy. Friedlaender notes that "the attacks against the patent resonate with the language of trendy postcolonial and postmodern theory." (RAFI's statements obsess over "marginalization," "the construction of the other," etc.) And he believes that "the people claiming to speak for indigenous populations are uninformed, antiscience, and totally unconnected to the Hagahai."

For Friedlaender, the whole debate boils down to that pesky question: Can the subaltern speak? Or, more specifically, can an indigenous person give informed consent to a Western anthropologist? Friedlaender says yes. "There is something very condescending about saying indigenous people cannot give informed consent," he says. "Critics say, 'Look at these pristine people cut down by Western money.' The truth is that the Hagahai involved understood exactly what Jenkins was doing and agreed to help."

Did the U.S. government recently issue a patent on a foreign citizen?

If Friedlaender sounds defensive, he has good reason. Like Carol Jenkins, he found himself blindsided by RAFI activists. Last October Friedlaender checked his e-mail one morning, only to discover an Internet posting accusing him of being the secret liaison between the Hagahai and the Human Genome Diversity Project (HGDP), a proposed international effort to collect and analyze genes from around the world. RAFI and its allies dispute the HGDP's claim to be a noncommercial venture, and have dubbed it the "Vampire Project." Because Friedlaender has been an adviser to the HGDP and recently conducted his own (separate) research in Papua New Guinea, RAFI accused him of having established a covert commercial outlet for the project. Although this accusation was false—and RAFI published an on-line retraction—the incident set Friedlaender worrying about future funding for his research.

There *is* cause for concern. After the attacks began, the NIH moved to drop Carol Jenkins's patent altogether. (The agency has dropped controversial cell-line patents before—but in those cases, scientists had not requested permission from local populations.) Jenkins protested, and convinced the NIH to stay the course for now. But considering RAFI's success in portraying her as a "predatory researcher," Jenkins doubts that she—or the Hagahai—will ever see any windfall from her discovery. Says Jenkins: "There would be no company foolish enough to touch this virus now."

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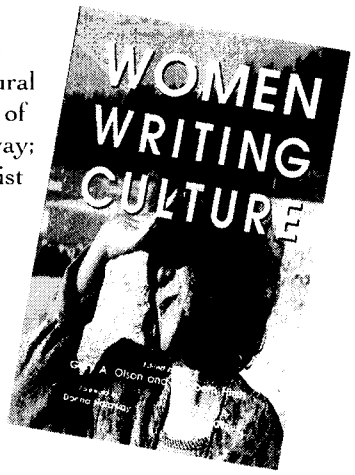

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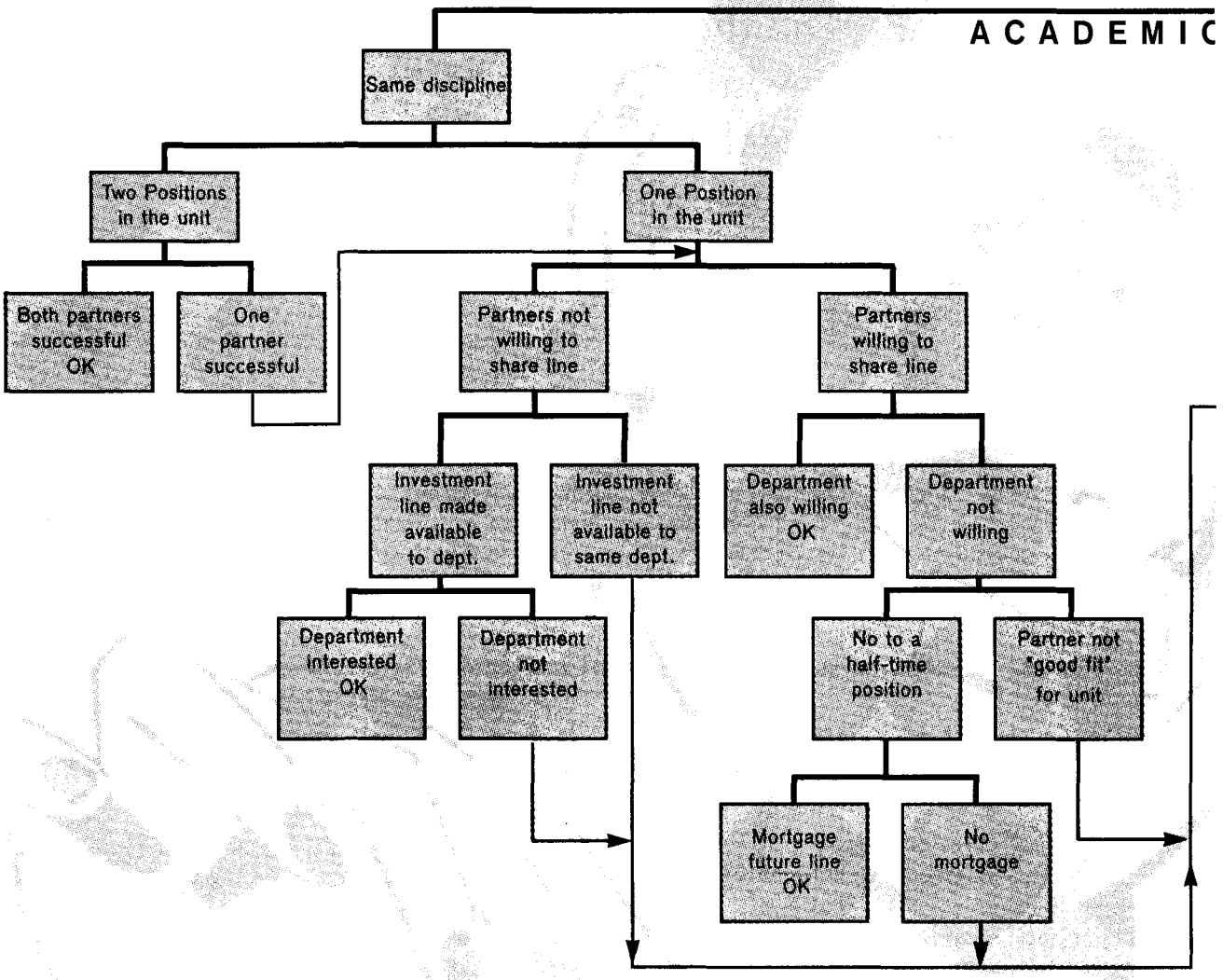
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One partner successful
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Partners willing to share line
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Department also willing OK
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Department not interested
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Mortgage future line OK
No mortgage

One of the knottiest problems faced by university personnel officers these days is "partner accommodation." Bankrolling a single tenure-track hire is tough enough. Wringing the budget to accommodate a spouse can be next to impossible. But Wendy Wilkins, a dean at Arizona State University, believes she can help. At the meeting of the Council of Colleges of Arts and Sciences this past November, she presented the document above to illustrate how she brought some seven "partner hires" to successful fruition in the 1994–1995 academic year. ■ Wilkins's flow chart exhibits the choices that a puzzled dean might face in deciding whether to hire a professional couple. The options, she acknowledges, are often tortuous. Partners might "share a line"—dean jargon for two half-timers filling a single budgeted position. If the couple isn't interested in piecework, though, it's back to the drawing board. Another possibility is for a department to voluntarily "mortgage" a future budgeted position: "Let us hire Mr. and Mrs. Smith right now, and we'll give up that job search you promised us." And, of course, slush funds can be found (or created). ■ As befits matters of the heart, the more missteps a hapless couple takes on Wilkins's chart, the more likely they are to require a *deus ex machina*: an "alternative option;" a "creative dean." Cupid's arrow, it seems, can pierce even the best laid bureaucratic plans.

RICK PERLSTEIN

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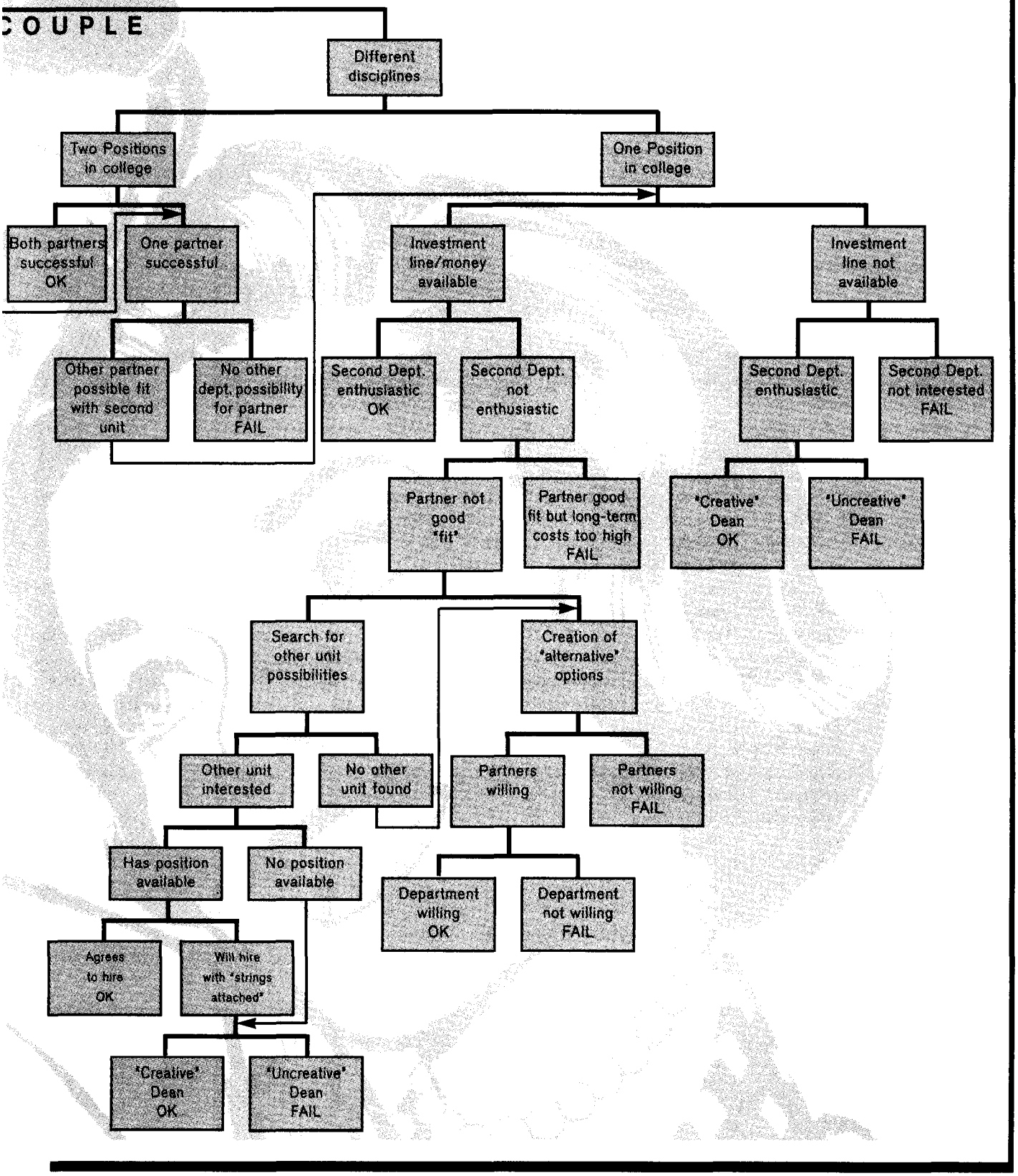

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Michael Schudson, professor of communications and sociology at UC–San Diego and author of *Watergate in American Memory: How We Remember, Forget, and Reconstruct the Past* (Basic, 1992).

"There are two kinds of studies of collective memory—those that examine the Holocaust, and all the others. Even people whose own work lies in that second group find Holocaust studies inescapably important, capable of illuminating every corner of the general topic with intellectual clarity and urgency. I particularly admire **Judith Miller**'s ***One, by One, by One: Facing the Holocaust*** (Simon & Schuster, 1990). Miller, a writer at the *New York Times*, examines how Germany, Austria, the Netherlands, France, the Soviet Union, and the United States have remembered and forgotten, honored and dishonored, contemplated and exploited the memory of the Holocaust. Blessed with a lucid and understated prose style, Miller drives straight to the heart of the politics of memory and the powerful impulses that lead individuals, organizations, and nations to ignore, deny, rewrite, or reframe disturbing truths."

James Young, professor of English and Judaic studies at the University of Massachusetts, Amherst, and author of *The Texture of Memory: Holocaust Memorials and Meaning* (Yale, 1993) and *Writing and Rewriting the Holocaust: Narrative and the Consequences of Interpretation* (Indiana, 1988).

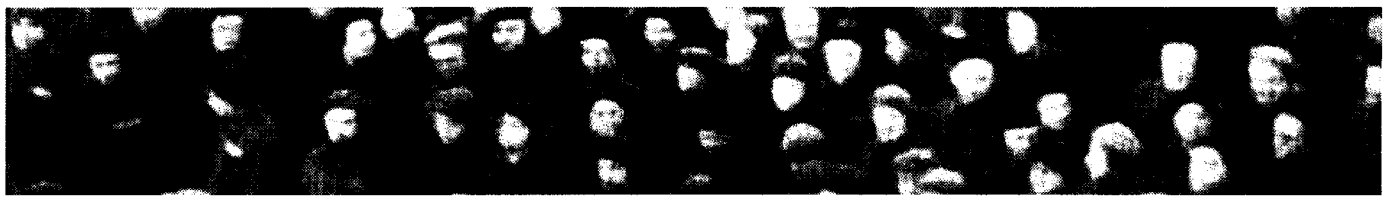
"Though my shelves sag beneath the weight of excellent new books on what I have come to think of as 'collected memory,' one title that especially stands out is ***Twilight Memories: Marking Time in a Culture of Amnesia***, by **Andreas Huyssen** (Routledge, 1995). It offers lucid reevaluations of how public memory has been forged in postmodern European culture by examining the way writers (Alexander Kluge and Ernst Jünger), artists (Anselm Kiefer), and movements (Fluxus) negotiate history and memory in their works. It is also worth noting that these issues are worked through beautifully in the journal ***History and Memory***, founded by **Saul Friedlander** in 1989 and published at Tel Aviv University."

Richard Cándida Smith, professor of history at the University of Michigan, author of *Utopia and Dissent: Art, Poetry, and Politics in California* (California, 1995), and president-elect of the Oral History Association.

Cándida Smith recommends a recent collection of work by the French sociologist **Maurice Halbwachs**, ***On Collective Memory,*** edited by **Lewis Coser** (Chicago, 1992). "Active during the first half of this century, Halbwachs died during World War II in a Nazi internment camp. He insisted that all memories, even those of intimate personal life, are social narratives which draw upon years of discussion around the kitchen table, at the workplace, in church, or wherever people congregate. Many stories we could tell are filtered out as inappropriate. As a result, the tales people agree to tell each other convey a shared evaluation of the community's fate—and of the placement of each individual in its hierarchy. These stories are sealed into each person by laughter, tears, and the other strong emotional experiences that occur when one is either telling a story *or* listening."

Iwona Irwin-Zarecka, professor of sociology and communication studies at Wilfrid Laurier University in Waterloo, Canada, and author of *Neutralizing Memory: The Jew in Contemporary Poland* (Transaction, 1989) and *Frames of Remembrance: The Dynamics of Collective Memory* (Transaction, 1994).

Irwin-Zarecka prizes the international character of work in collective memory, and Holocaust memory specifically—but also finds it to be a mixed blessing. "It is unfortunate," she says, "that so much of the really good work is only available in French. That makes it harder for students to canvass the full depth of reflection on the vicissitudes of Holocaust memory." She recommends the translation of French essayist **Alain Finkielkraut**'s ***Remembering in Vain: The Klaus Barbie Trial and Crimes Against Humanity*** (Columbia, 1992): "There is no more powerful account of how effectively we can silence



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a morally troubling history in the very process of publicly talking about it."

Anthony Kaes, professor of German and film at Berkeley, coeditor of the *Weimar Republic Sourcebook* (California, 1994), and author of *Shell Shock: Film, Trauma, and Weimar Germany* (Princeton, forthcoming).

"Jay Winter's *Sites of Memory, Sites of Mourning: The Great War in European Cultural History* (Cambridge, 1995) vividly describes the ways in which communities responded to the unprecedented trauma of the First World War, thus rewriting **Paul Fussell's** classic of twenty years ago, ***The Great War and Modern Memory*** (Oxford, 1975). Analyzing commemoration and collective solace as cultural practices with far-reaching social and political implications, Winter's book sheds new light not only on the troubled period between the wars but also on the cultural energy that goes into collective memory."

Edward Linenthal, professor of religion at the University of Wisconsin, Oshkosh, author of *Sacred Ground: Americans and Their Battlefields* (Illinois, 1991), and co-editor of *History Wars: The 'Enola Gay' and Other Struggles for the American Past* (Holt, 1996).

Linenthal admires **Lawrence Langer's** ***Holocaust Testimonies: The Ruins of Memory*** (Yale, 1991) for the way it "engages the 'deep' memories of Holocaust survivors that live alongside the 'ordinary' memories of pre- and post-Holocaust time." Langer, he notes, "has no patience for the rhetoric of insulation—which, for example, celebrates the 'triumph of the spirit' emerging from the Holocaust. This rhetoric prohibits profound engagement with the reality of these testimonies." Linenthal also praises **James Young's** ***The Texture of Memory: Holocaust Memorials and Meaning*** (Yale, 1993) for its international focus. "As Young writes, memory of the Holocaust is 'as plural as the hundreds of diverse buildings and designs by which every nation and people house remembrance.'"

Avner Ben-Amos, professor of the history of education at Tel Aviv University and author of *Molding the National Memory: State Funerals in Modern France* (Oxford, forthcoming).

Commemorations: The Politics of National Identity, edited by **John R. Gillis** (Princeton, 1994). Ben-Amos recommends this volume for its theoretical articles by John Gillis, Richard Handler, and David Lowenthal, as well as its case studies, which, he notes "include articles by some of our finest historians: David Cressy on national memory in early modern England; John Bodnar on public memory in the American city; Yael Zerubavel on invented tradition in Israel; Daniel Sherman on war monuments in France; and Claudia Koonz on concentration camps in Germany. In spite of the diversity of the topics and the attitudes, the volume succeeds in keeping its coherence, thanks to the similarity of the issues that are raised."

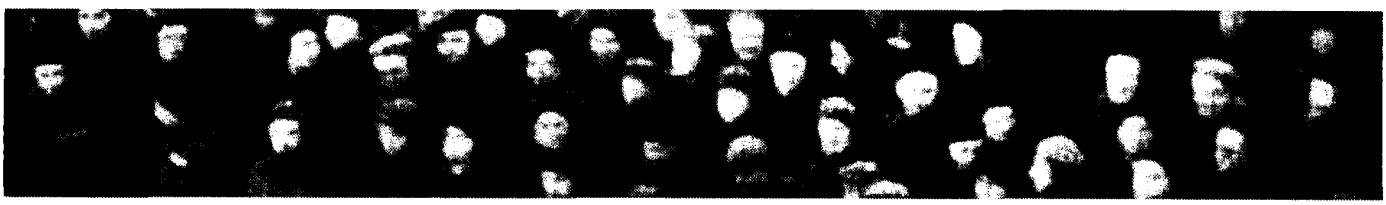
Sherna Berger Gluck, director of the oral history program at California State University, Long Beach, and professor of women's studies; coeditor of *Women's Words: The Feminist Practice of Oral History* (Routledge, 1991).

"No single book employing oral history methodology has had as great an impact on my thinking about collective memory as **Alessandro Portelli's** ***The Death of Luigi Trastulli and Other Stories: Form and Meaning in Oral History*** (SUNY, 1990). In this elegant, lyrical, and challenging collection of essays, Portelli moves us to a more nuanced understanding of the social construction of meaning. Portelli takes as his starting point the 1949 death of a young factory worker in central Italy. He then goes on to examine the various 'creative errors' contained in the competing accounts of the event. The book is simultaneously about stories, about the performative aspect of oral history, about social relationships in field work—and above all about the way that collective memory shapes the meaning of community."

Jonathan Boyarin, author of *Storm From Paradise: The Politics of Jewish Memory* (Minnesota, 1992) and *Polish Jews in Paris: The Ethnography of Memory* (Indiana, 1991). He is also the editor of *Remapping Memory: The Politics of TimeSpace* (Minnesota, 1994).

"I remember the response of a friend, a Palestinian anthropologist, when I told him about Benedict Anderson's idea of the nation as an imagined community. He said, 'If things keep going this way and we lose the rest of our land, someone's going to have to imagine a homeland for us!' The same scholar was a key researcher on a project that will help to commemorate the majority of Palestine that has already been lost: ***All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948***, edited by **Walid Khalid** (Institute for Palestine Studies, 1992). That encyclopedia should be read in conjunction with **Yael Zerubavel's** authoritative new study, ***Recovered Roots: Collective Memory and the Making of Israel's National Tradition*** (Chicago, 1995). Together they give some rough notion of the imaginative space that needs to be traversed to achieve a measure of Israeli-Palestinian reconciliation."

R.P.



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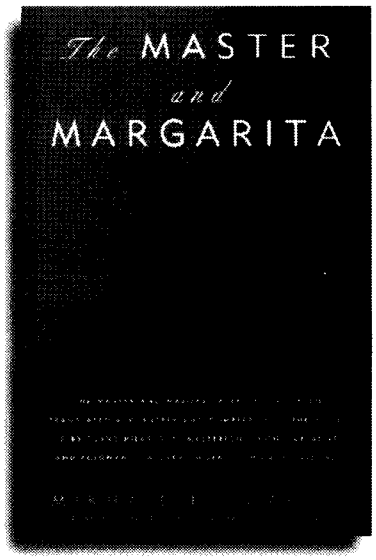

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Inside *Publishing*

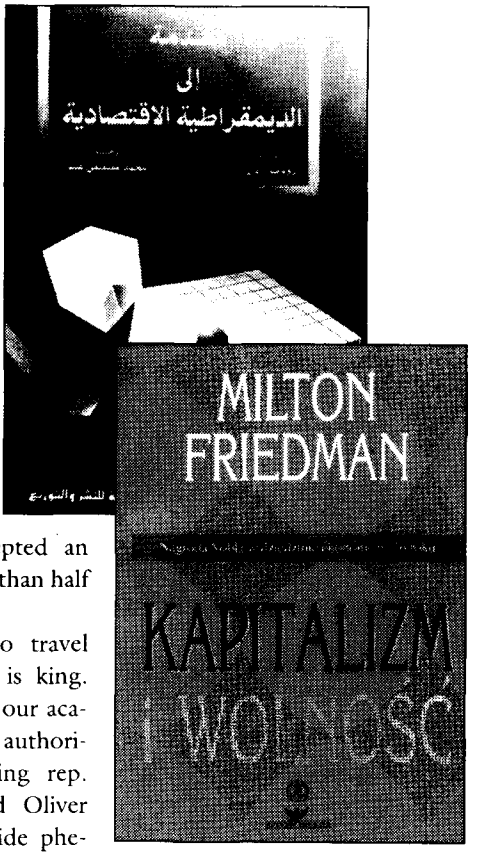
OVER THERE

As every pop-culture junkie knows, you can always catch the latest Jim Carrey flick at a movie palace in Bombay—and page through the entire John Grisham oeuvre in the bookstalls of Paris. But what about America's higher-minded creations? Are academic books riding the wave of cultural imperialism?

Not really. The academic translation trade is no Hollywood affair; even the most prominent works can take decades to snake their way to foreign lands. Rendering dense, sometimes opaque prose into other tongues is a costly, risky business—meaning that only a book likely to sell more than 5,000 copies has much chance of shedding its English skin. Cristina Sanmartín, the foreign rights agent at MIT Press, sums up the limitations of the market: "Short books by big names. That's pretty much all they want."

The risks of translation are considerable. In France, for example, a typical monograph costs around $4,000 to render "accurate and complete," as most contracts put it. (Notice that they don't say "concise" or "artful.") What usually emerges is a book bloated by "one third the original size," says Columbia's Lisa Simmons. In this spirit, California's Dan Dixon says he doesn't bother pitching any book that transgresses "the sacred Three Hundred Page Rule. After that point, nobody will touch it."

Translation projects are further hampered by what might be called the "global village problem": Too many foreign academics read English. Alan Christy, a UC-Santa Cruz historian who studies Japan, recalls that during a recent visit to the University of Tokyo, he ran across a group of professors and grad students sitting around a table, salivating over Routledge's *Cultural Studies* anthology. Sounds nice—but this rise in fluency among the elite is killing the broader translation market. "I am told over and over again that there isn't a big enough audience for one of our books, that those few [who are] inclined to read it are likely to do so in the original," laments Valerie Millholland of Duke. Take Fredric Jameson's *Postmodernism, or, the Cultural Logic of Late Capitalism,* which Millholland says she still can't get published in French or German. "It's over four hundred pages, and the prose is very difficult. In Italy, which is a more receptive market, the publisher only accepted an abridged version—at less than half the original size."



So what subjects do travel well? Science, it seems, is king. "It's the one field where our academics are unquestioned authorities," says one publishing rep. Stephen Jay Gould and Oliver Sacks are "both worldwide phenomena," says German literary agent Bettina Shreve. Economics also scores: Milton Friedman's *Capitalism and Freedom* (Chicago), for example, has been translated into twenty-eight languages. (It's currently all the rage in Prague.) On the other hand, literary criticism and anthropology tend to be "washouts, save for the occasional star author," says Dan Dixon.

Are academic books riding the wave of U.S. cultural imperialism?

Naturally, tastes vary from country to country. Currently, the largest (and most unpredictable) market for American academics is Japan. "They're amazing," says Dixon. "Japan's a real wild-card player, because you never know

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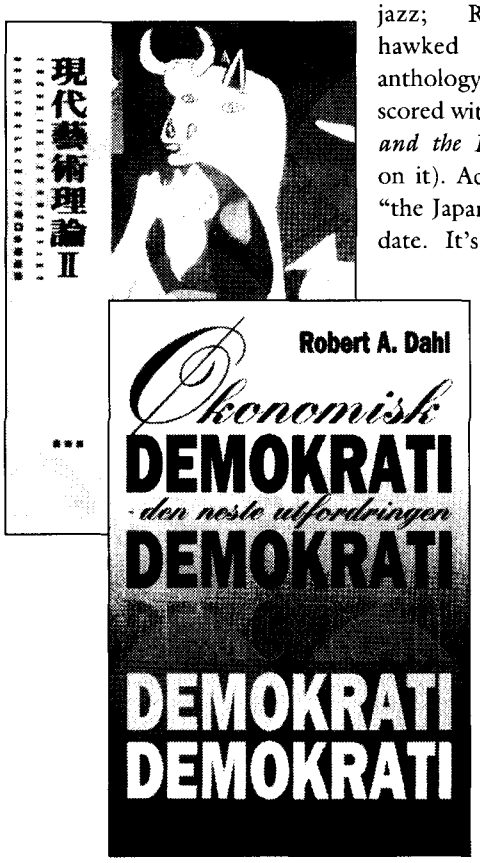

"Translators are paid so poorly, what can you expect?"

what they'll go for." American studies titles—anathema in, say, France—often make a splash in Japan. Harvard just sold a book on Big Band jazz; Routledge successfully hawked their *Radical Ecology* anthology. And California recently scored with D.A. Miller's *The Novel and the Police* (Europeans passed on it). According to Alan Christy, "the Japanese are amazingly up-to-date. It's ironic: We don't read their scholars, but they read all of ours."

In contrast, the German and French markets are much harder to crack; they "tend to rely on their own thinkers, particularly the French," says Cristina Sanmartín. When a Parisian publisher does acquire a scholarly title, it's most often a study of something ... French. ("They have an insatiable appetite for books about themselves," jokes another rep.) By the same token, the French often turn their noses up at ugly Americans. Case in point: Camille Paglia's *Sexual Personae,* which has had superb sales across Europe and Japan, was greeted with a resounding *non!* in Paris. "We've sent copies to many French publishers, and it's been rejected each time. They don't like her ideas," sighs Yale's Anne Bihan.

Harvard editor Lindsay Waters agrees that "the French resist foreign ideas." Thomas Kuhn's 1962 landmark work, *The Structure of Scientific Revolutions,* didn't enter the French language until 1983. "But once they do translate a work," Waters observes, "there's usually a major response." John Rawls's *A Theory of Justice,* for example, languished for nearly twenty years before finally being Frenchified in 1987; it has since spawned several book-length studies.

Despite all the obstacles to translation, some American academics are as frequently read in foreign languages as in their own. According to Alan Christy, Ruth Benedict's *The Chrysanthemum and the Sword: Patterns of Japanese Culture* (1946), "a work long dismissed by many American scholars, is still considered a key text in Japan. It's odd." In Italy, Robert Putnam's *Making Democracy Work* emerged as a best-seller—no doubt because his study addresses the many fluctuations of the Italian government. Holocaust scholar Saul Friedlander, author of *Reflections of Nazism,* has had "a tremendous impact on German readers," according to Volker Kaiser, a German professor at UVA. Similarly, Robert Paxton's *Vichy France,* which unsparingly recounts the extent of French collaboration with Nazism, has become required reading in Paris—after an initially hostile reception. Meanwhile, Richard Rorty comes close to single-handedly balancing the trade deficit created by our importation of French theory: His works can be found in translation seemingly everywhere, from Poland to Japan. Then there's the nineteenth-century semiotician and philosopher Charles Sanders Peirce, who, Lindsay Waters claims, "is revered all across Europe." The Harvard editor has recently been perusing Italian anthologies of Peirce's work, "in search of ideas for an edition of our own," he says.

Then again, perhaps Waters should be careful. Paolo Valesio, an Italian literature professor at Yale, bemoans a "lack of graceful academic translations" in his home country. "We translate everything eventually," he says, "but the translators are paid so poorly, what can you expect?" In a recent editorial for the Italian literary magazine *Poesia,* Valesio wrote that Harold Bloom "deserves a Giorgio Manganelli," in reference to a beloved translator of Edgar Allen Poe. "The Italian version of *The Anxiety of Influence* is so literal, so flat in the language," he complains. "It sounds stilted to our ears. What a shame."

How much of a difference does a translation make? "A bad translation will absolutely kill a book," says Waters. By the same token, a deft one can work wonders. Marshall Berman, author of *All That Is Solid Melts Into Air,* knows this story for a fact. For a Portuguese translation of his book, one academic "turned in a manuscipt that the publisher found basically unreadable," he says; the project almost died on the vine. But at the last minute, a prominent poet was brought on board to massage the prose. The result? The book became a best-seller for the first time—in Brazil.

DANIEL ZALEWSKI

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WHAT IS AN INVENTOR?

The legend goes something like this: One moonlit evening in 1983, Kary Mullis was winding his way down a mountain road in northern California, heading for his cabin in the Mendocino woods. The chemist was mulling over ways to speed up a sluggish synthesis he performed each day in his lab at Cetus, a small biotech company. He turned a corner on the road when—*wham!*—he was hit by a scientific lightning bolt. As Mullis tells it, he slammed on the brakes, pulled out a notepad, scribbled out a few calculations—and realized he had changed the world. He had created PCR.

PCR stands for the polymerase chain reaction, a recipe for brewing huge batches of genetic material. In a single afternoon, the polymerase enzyme can spur a DNA fragment to replicate itself 100 billion times over. With a PCR kit on their desk, scientists can quickly turn a little DNA into a lot, generating fodder for detailed analysis. The enzyme renders large-scale investigations like the Human Genome Project feasible. And all sorts of diagnostic tools—from the HIV test to DNA fingerprinting—depend on the PCR printing press. To think that all this was invented in a flash....

Then again, maybe it wasn't. *Making PCR* (Chicago), a forthcoming book by UC-Berkeley anthropologist Paul Rabinow, offers a more complex history of the technology's development. A case of "Eureka!" it ain't. As Rabinow painstakingly traces Cetus's rise to prominence, he shows that Mullis's creation myth tells only half the tale.

For Mullis's lightning bolt hit the ground with a resounding thud. He simply couldn't get his concept to work in a test tube; this "generalist with a chemical prejudice" wasn't sufficiently versed in the nitty-gritty of molecular biology. An early lab-notebook entry admits as much: "Achieved a negative amplification." After a few months, Cetus's management convinced a grudging Mullis to bring in three colleagues to help him with the "wet" lab work. Rabinow, who attended weekly lab meetings at

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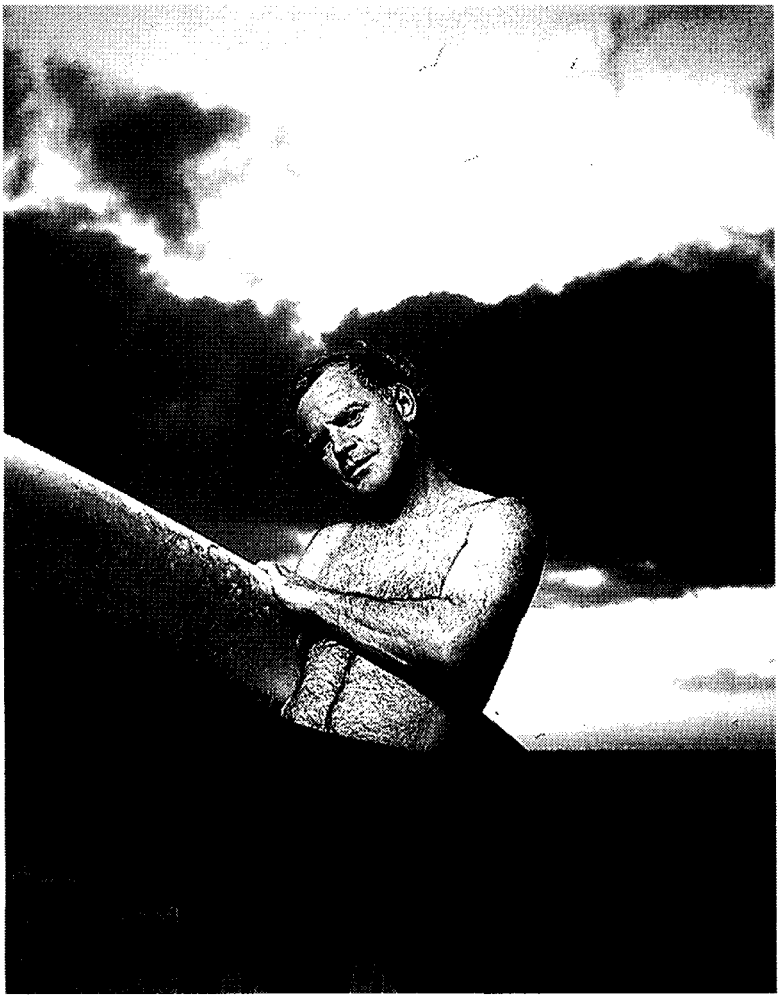

DARRYL ESTRINE

Cetus for more than two years, reports that, in many scientists' eyes, this "experimental" phase proved to be as crucial to the project's success as Mullis' initial creative leap.

Certainly, that's what Cetus technicians think. Randy Saiki, head of the three-man team, tells Rabinow that "had we not been there, [Mullis] would not have done it on his own ... nothing would have come of it. He would have dropped it and moved on to something else." Mullis angrily denies this. In fact, believing his invention had been "robbed" by Cetus, he quit the company. (And quit research altogether: After being awarded the 1994 Nobel Prize—a decision that left him feeling vindicated—Mullis became a full-time surfer. He only recently went back to work at StarGene, a novelty company that encases PCR-generated copies of celebrities' DNA in what looks like a plastic snow globe.)

Rabinow's book belongs to a burgeoning genre: ethnographic studies of what scientists actually do in the lab. And like many of those studies, it raises some tricky questions about the process of discovery and the cult of solitary genius. When was PCR truly brought into the world? Was it during Mullis's moonlit meditation—or twenty months later, when Cetus technician Stephen Scharf first scrawled "IT WORKS" in his lab notebook? And let's not forget the argument made by the chemical giant Du Pont: that PCR wasn't new at all. In 1990 Du Pont sued Cetus over the PCR patent, claiming that Mullis's inspiration, while clever, was a mere variation on cloning technologies it had developed in the 1970s. (Du Pont lost.)

Rabinow never renders a final judgment. "I'm not a moralist, and I'm not a patent lawyer," he says. While the book's numerous interviews with Cetus employees challenge Mullis's take on things, he expresses admiration for the renegade chemist's so-called "wacko ideas"—and praises Cetus managers for not dismissing him as a crackpot. "PCR probably couldn't have been made in a university," says Rabinow.

Indeed, *Making PCR* offers a refreshingly open-minded look at corporate science. Rabinow writes that most historians of science treat the biotech world with "self-satisfied cynicism," having "constructed ... a corruption tale [in which] molecular biology became a handmaiden to an industry relentlesssly—and, by definition, unscrupulously—in search of profit." Rabinow prefers to listen instead to his subjects' reasons for entering industry; and as far as they're concerned, it's academia that has turned away from pure research. Nobel Prize-winning chemist Arthur Kornberg offers a litany of ivory-tower woes: "the emphasis on entrepreneurial skills and grantsmanship; the inevitable clashes with university bureaucracy ... the pressure to choose a safe, fashionable research program that will produce publications." Another former professor states that "it's very difficult, as an academic scientist, to do interactionist, collaborative science. The acculturation process is one that is keyed to individual, personal achievement."

Rabinow argues that during the start-up days of biotechnology, firms like Cetus, with no real products to speak of, developed reputations as being analogous to universities—as one professor puts it, "a group of people who are doing lots of interesting research, but [with no] real commercial direction." Cetus lured academics away from their posts by freely granting space to pursue independent research, including projects with apparently zero money-making potential. And researchers were encouraged to roam wherever their intuition took them—even if it led them out of their subfield.

The freewheeling spirit at Cetus, Rabinow

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suggests, sowed the seeds for Mullis's epiphany: Trained as a synthetic chemist, Mullis recalls having a "fair amount of time available to think and to putter." He started fiddling around with fractals on his Amiga computer, sparking an interest in iterative mathematics that ultimately was the key to conceiving PCR's looping process.

Making PCR represents an equally bold move for Rabinow, an academic known for his work on French culture and, in particular, Michel Foucault. "It's a small pleasure, to swerve from my colleagues' expectations," he says with sly reserve. And if the theory set ignores this small book, Rabinow won't mind. "I wrote this book for scientists," he says. In this spirit, the professor cooled it on the social-science jargon. "You know, it's funny," he laughs. "A scientist can whip through thirty pages of technospeak about oligonucleotides, but the minute they hit a word like 'technocrat,' they go nuts.... So I had to alter my usual approach." Not to mention study a lot of molecular biology. Rabinow wasn't intimidated, though. "You know, I attended lab meetings, I studied up ... It's not that hard. It's not like reading Derrida."

DANIEL ZALEWSKI

REPUBLIC OF LETTERS

On July 6, 1937, Canute Frankson, a Jamaican-American autoworker, wrote to a friend to explain why "I, a Negro who have fought through these years for the rights of my people, am here in Spain today? ... Because if we crush Fascism here we'll save our people in America, and in other parts of the world from the vicious persecution, wholesale imprisonment, and slaughter which the Jewish people suffered and are suffering under Hitler's Fascist heels." Arriving in Spain a year later, Wilfred Mendelson informed his family that the "real international language here is Yiddish," and that "Jews are returning welcomed by the entire Spanish people to fight the modern Inquisition." "Yes, Ma," wrote another American soldier, Hyman Katz, "this is a case where sons must go against their mothers' wishes for the sake of their mothers themselves."

These letters, along with hundreds of others, are compiled in *Madrid 1937: Letters of the Abraham Lincoln Brigade From the Spanish Civil War,* due

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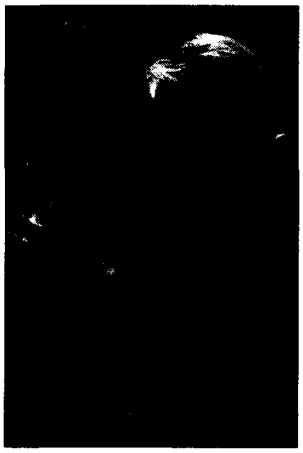

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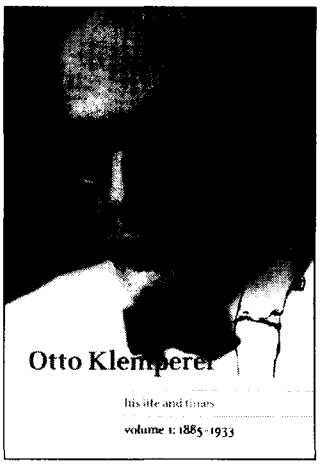

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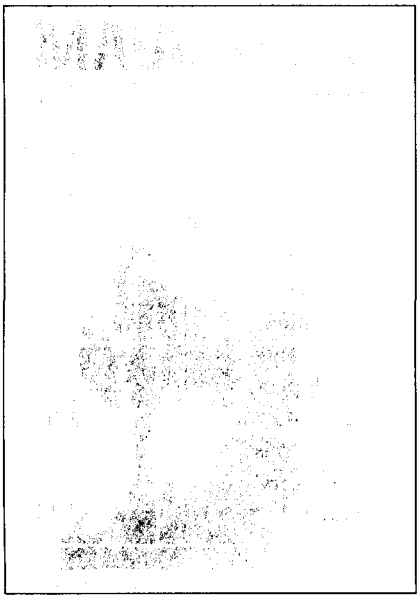
out from Routledge in May, and co-edited by Cary Nelson, an English professor at the University of Illinois at Champaign-Urbana, and his former graduate student Jefferson Hendricks. Says Nelson, "We want to expose people in the Nineties to a moment of pure commitment." Sixty years after making their way to Spain to defend the democratically elected Republican government against a Fascist assault, the Lincolns have acquired near-iconic status in the annals of old-left internationalism.



As the letters made clear, the Lincolns' was a political passion that superseded all other passions. "Keep a stiff upper lip," wrote one brigadist to his girlfriend, "and fight like the comrade I know you are." Ranging from the incendiary to the lyrical to the borscht belt, the correspondance provides a rare glimpse into the mental universe of Thirties radicalism, although, as many a Lincoln sweetheart soon learned to her dismay, the trenches had a way of frustrating attempts at intimacy. Harrowing accounts of battles are interspersed with requests for cigarettes, asides about Spanish mores and the local cuisine, reflections on male camaraderie, and thumbnail sketches of famous visitors, notably Ernest Hemingway, whom brigadist Milton Wolff (later a Spanish Civil War memoirist) chided as "quite childish in some respects. He wants very much to be a martyr."

Those who know Cary Nelson as the editor of Routledge's *Cultural Studies* anthology and *Marxism and the Interpretation of Culture* (Illinois) may be surprised by the involvement of an ambassador of cultural theory in this project. Actually, *Madrid 1937* is hardly a volte-face for Nelson, a long-standing champion of the poetry of brigade veteran Edwin Rolfe. It was while rummaging through Rolfe's walk-in closet in the summer of 1989 that Nelson and co-editor Hendricks came up with the idea for a book of Lincoln letters; for five years, they gathered thousands from private collections and from archives at Brandeis, Columbia, Stanford, and Berkeley.

Lincoln Brigade literature has traditionally landed on the side of either hagiography or calumny. *Madrid 1937* will doubtless be pilloried by Lincoln detractors, for whom the Lincolns are little more than "communist conspirators"—as an aide to Newt Gingrich described them to Nelson at a conference last year.

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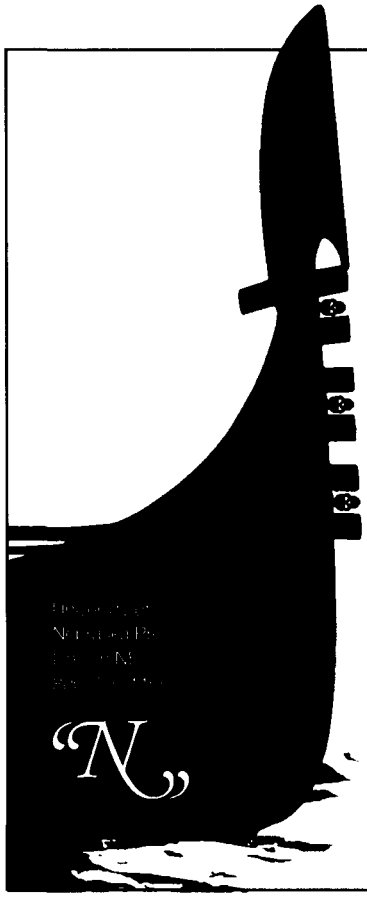

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The editors warmly embrace the Lincolns as grandfathers of latter-day solidarity movements, while sidestepping the more complicated questions concerning the Lincolns' politics, notably their unbridled hatred of their Trotskyist enemies and their support for the communist policy of nonintervention in the early years of World War II. Although right-wing mythology has vastly exaggerated the Lincolns' role in hounding left dissidents in Spain, a number of the letter writers voiced assent to the purges underway in that country and in Moscow. At a fiftieth-anniversary gathering, held at the Smithsonian Institute, brigadist George Wall wondered remorsefully whether the same kind of ideological passion that led the Lincolns to Spain hadn't also led them to accept the Hitler-Stalin pact as a tactical necessity. The editors of *Madrid 1937* politely avoid discussing the consequences of unexamined loyalty to a cause.

Which isn't to say the remaining Lincoln vets (some two hundred are still alive) will be altogether pleased with Nelson and Hendricks' volume. Relentless political persecution at the hands of the United States government (in Rolfe's words, "a war of nerves and incessant threats") has forever conspired to make the Lincolns a somewhat cranky group. The first casualty of their legendary publishing wars was erstwhile comrade Hemingway, whose vilification of International Brigade leader André Marty in *For Whom the Bell Tolls* led to his purge from *The Heart of Spain,* the Lincolns' 1952 anthology—even though the novel was categorically pro-Republican. (In 1986 Hemingway was rehabilitated by brigade veterans.) Nothing since has been written, reported, or filmed about the Lincolns without inciting some sort of response from them. Cary Nelson doesn't expect them to approve of the inclusion of letters by Sandor Voros, a Hungarian-American brigadist who reinvented himself as a rabid anticommunist. "There are some folks whose lives will remain unfulfilled because they didn't get to kill him personally," says Nelson. "But his letters were often real literary achievements, and besides, I'm not Gus Hall, I'm a literary scholar."

ADAM SHATZ

THE POETICS OF SPACE

On the cover are dragons—or space ships, or a cityscape bathed in postapocalyptic light. But open a Samuel Delany novel and you'll find the tracks of mutant species otherwise rare in science fiction: the semiotician; the mathematical logician; the queer theorist. Epigraphs from Wittgenstein and Foucault hang above Delany's tales of interstellar combat and swords and sorcery. And where other sci-fi writers might revise the laws of physics, Delany tinkers with the codes of sexual identity. In *Triton* (1976), set on a moon of Saturn, no one thinks twice when hero Bron Helstrom switches genders a couple of times: by 2112, after all, people accept that there are forty or fifty sexes divided into nine broad categories, "four homophile and five heterophile." And in *Tales of Nevèrÿon* (1979)—set in a lost civilization at the dawn of recorded history—when a tribal elder sketches his theory of the differences between men and women, it turns out to be a loose paraphrase of Jacques Lacan's "Signification of the Phallus in the Unconscious." Everyone else in his (matriarchal) tribe finds it hilarious.

No surprise, then, that Delany's fiction has developed a cult following among academics. But until recently, enthusiasts faced a problem: several of his most interesting novels (originally published as pulpy Bantam paperbacks) had become out-of-print obscurities, hard to find even in used bookstores. Luckily, academic publishers are starting to take up the slack—and none more vigorously than Wesleyan University Press.

In fact, the University Press of New England (which handles Wesleyan's list) currently boasts nine Delany titles in its present catalog, with more on the way. In 1993, at the recommendation of Fredric Jameson and Constance Penley, the press revived the four volumes of Delany's *Nevèrÿon* epic. The first press run (five thousand copies of each volume) sold out in three years. According to UPNE publicist John Landrigan, the books' ordering patterns suggest that the series "is being used in classrooms." Indeed, with its mixture of ethnographic fantasy, homoeroticism, and subtle allusions to poststructuralist theory, it wouldn't be difficult to launch a whole course devoted to the 1,300-page *Nevèrÿon* series—a seminar cross-listed, say, in anthropology, gay studies, and comp lit.

Porn, outer space, and high theory crisscross in Samuel Delany's work.

Encouraged by the commercial and critical success of the *Nevèrÿon* books, UPNE has decided to publish new works by Delany. In May, for

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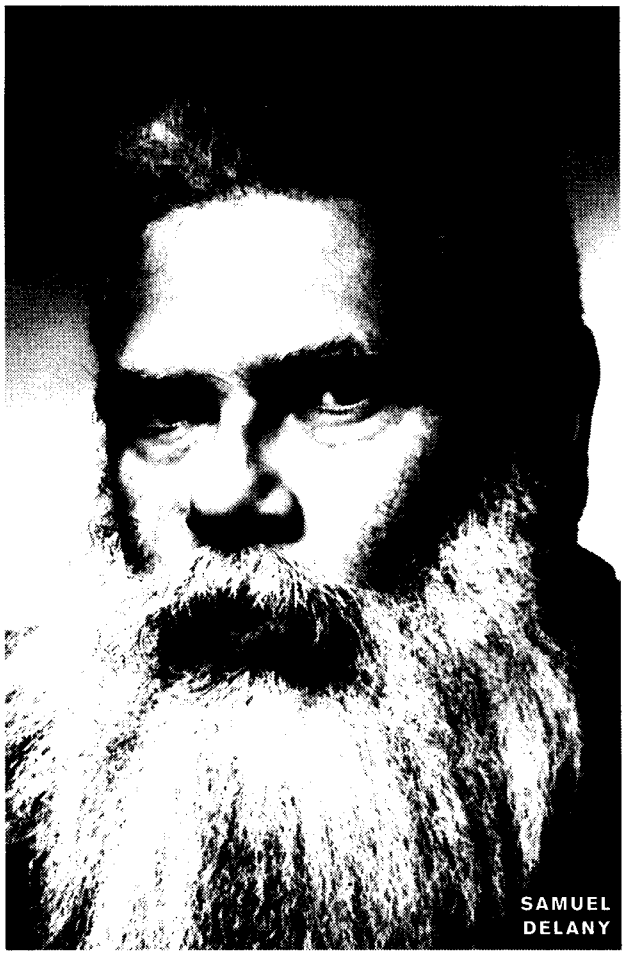
SAMUEL DELANY

example, it will bring out *Extended Views,* a collection of his meditations on Hart Crane, Donna Haraway, and sexual fetishism (among other topics). To the delight of frustrated book hunters everywhere, the press is also reprinting two of Delany's genre-and-gender-bending novels of the 1970s: *Dhalgren* (1975) and *Triton* (1976). Both will be reissued this spring as trade paperbacks, with scholarly introductions by William Gibson and Kathy Acker, respectively. And for the fetish fan, UPNE will publish a limited edition of *Dhalgren*—three hundred copies in acid-free hardback, signed by Delany and Gibson and selling for $125. The design of UPNE's volumes is elegant, if severe—as though dressing the books in black, sans dragons, might speed their recognition as serious literature.

Other academic presses, sensing a new interest in his work, have started paying more attention to Delany. His status as the preeminent black sci-fi writer brought Delany to the attention of the University Press of Mississippi, which has a strong list in African-American literature. "Delany has not received his share of critical attention," says the press's editor in chief, Seetha A-Srinivasan. "Yet it does seem as if he is being canonized, that people are starting to take him more seriously." In June Mississippi will publish *Ash of Stars,* edited by James Sallis—the first collection of essays devoted to Delany's work. A number of contributors scrutinize the fiction's handling of psychoanalytic and linguistic matters. And the volume even contains a study of the novelist's use of *The Laws of Form,* by G. Spencer Brown—a treatise on mathematical logic alluded to throughout *Triton* and the *Nevèrÿon* books.

Most eye-opening (or at least eyebrow-raising) of all are the Mississippi volume's two essays on Delany's pornography—a matter even his most serious enthusiasts tend to know about chiefly via hearsay. His first book in the genre, *Tides of Lust* (1973), was virtually unattainable until Masquerade Books—a house specializing in gay erotica—republished it a few years ago as *Equinox.* Masquerade also published Delany's most recent novel, *The Mad Man* (1994)—a work of academic porn, albeit of a very specialized flavor: It tells the story of a graduate student who's seduced by the renegade ideas of an influential gay philosopher. Last year, Delany's pornography gained further visibility with the appearance of *Hogg.* Delany's legendary manuscript—a blend of incest, rape, sadomasochism, and pedophilia, narrated by an eleven-year-old boy—was considered unpublishable until it reached Curtis White, co-director of the avant-garde press FC2. "My first response to the book was disgust," says White, "followed by a slowly developing respect for its formal integrity and intelligence." Northwestern University Press distributes the title.

Just how porn, outer space, and high theory crisscross in Delany's work is a topic for exegetes to ponder. But Delany's own memoir *The Motion of Light in Water* (1988)—an account of pre-Stonewall gay life in Greenwich Village—maps out some of the literary and erotic subtexts running throughout his books. (His novels' frequent, loving descriptions of closely chewed fingernails, for instance, turn out to have a talismanic significance for Delany himself.) Simultaneously an autobiography and a deconstructive analysis of memory and narration, the book has recently been republished by Masquerade in what the publisher hails as "the first unexpurgated American edition."

It's a claim Delany fans repeat with a certain degree of amusement. The new edition contains some vivid sex scenes. And it is certainly more "graphic" than the original—but in a special sense: it restores a number of Delany's theoretical meditations on the nature of writing.

SCOTT McLEMEE

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ON THE ROAD

Oxford University Press has been trimming its journal rolls, and two recent casualties are highly esteemed outposts of transnational cultural studies: *Transition* and *Diaspora*. Though *Transition*'s transition couldn't have been smoother—the Harvard-based journal was picked up by Duke University Press within four months of its Oxford termination in July—*Diaspora* is living up to its name: Editor and founder Khachig Tölölyan, a professor of English at Wesleyan, has spent the last seven months in an as yet unsuccessful search to land his journal a home.

Tölölyan's dilemma underscores the difficulties that academic journals face in an era of shrinking library budgets and sporadic subscription bases. And *Diaspora*'s problems are further exacerbated by its recklessly interdisciplinary nature: Marketing directors at scholarly presses typically prefer a product they can sell to a distinct audience, be it anthropologists or immunologists.

Still, Tölölyan harbors hopes of carrying on his hearty gumbo of ethnographic, literary, and historical research on exile communities around the globe. He's received inquiries from two university presses—California and Toronto. He is also negotiating with two commercial academic publishers—Carfax, based in Oxford, England, and AltaMira, the new humanities offshoot of Sage Publications. The commercial publishers may have the competitive advantage in the deal: They can acquire journals on the wing, whereas California and Toronto are obliged to put a new journal through the same rigorous review as any scholarly book. (California, for example, requires around ten reader reports on a journal before it can forward an acquisitions proposal to its editorial board.)

As Tölölyan's suitors circle each other in anxious indecision, the editor nervously wonders if he'll be able to include subscription renewal cards in his last Oxford-sponsored issue, due out in March. It's a drama straight out of the pages of *Forbes*—which, as it happened, recently ran an article that began: "It's hard to imagine a sweeter business than publishing academic journals. The editorial content is contributed free of charge by scholars desperate to publish to get tenure. School libraries are automatic customers—professors insist on it." Khachig Tölölyan knows things are not that simple. And so does *Forbes:* Its piece, which went on to examine the tribulations of the academic journals industry, was entitled "The Internet's First Victim?"

RICK PERLSTEIN

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OPEN SECRET

A GERMAN ACADEMIC HIDES HIS PAST—IN PLAIN SIGHT

In Berlin, in the summer of 1992, Tulane University professor Jeffrey Richards stumbled upon a deception of remarkable proportions. Earlier that year, the American comparative literature scholar had traveled to Germany with his wife, Ingrid, who had won a grant to do dissertation research. Ingrid, who had suffered two miscarriages, was pregnant, and the doctor's orders were for Richards to accompany her and take care of the housework. Richards did find time to do some of his own archival research, though, and even to help out a colleague, professor Hugo Dyserinck of the Aachen Technical University in the Rhineland. Dyserinck had a student writing on a wartime SS "literary" journal called *Die Weltliteratur*, and asked Richards to send anything he could find on the journal's editors.

It seemed a simple enough request, but when Richards mailed a sheath of documents to Dyserinck that summer, it contained a bombshell: To Dyserinck, the photocopied mug shot of the SS journal's editor looked instantly and disturbingly familiar. "When I saw this photograph, I nearly fell out of my chair," he says. For the man staring out from above the black SS lapels was, Dyserinck was certain, a much younger version of his former rector and colleague, Hans Schwerte. That he had known Schwerte for forty years and had worked closely with him at times was disturbing enough. That Schwerte was one of Germany's leading academicians and liberals was still worse. Could this handsome young SS officer with the flinty expression really be the same man? To find out, Dyserinck encouraged Richards to put aside his own research and begin an investigation. After two and a half weeks, it bore fruit. The good rector, Richards found, had changed his name after the war and concealed his identity; in a previous incarnation, he had been called Hans Ernst Schneider, and had been a senior SS official and a member of Heinrich Himmler's personal staff.

The discovery would unleash one of the biggest scandals in the history of the postwar German university and lead to a painful reckoning with academia's Nazi-tainted past. On April 26, 1995, Schwerte himself disclosed his real identity to university administrators at Aachen, just hours before Dutch television aired an exposé of his double life. The scandal wasn't just that Schwerte had been a Nazi or even a high-ranking one. In fact, the postwar academy—like the legal and medical professions—contained plenty of ex-Nazis. Some had spent a few years in prison; most had returned to their endowed chairs, their pasts papered over with the letters of recommendation they wrote for one another. The Nazis of postwar academia, wrote Walter Dorn of the U.S. Army's Denazification Program in 1946, were "the tightest clique in German society." Yet no one with as noxious a past as Schwerte had disguised his identity, had remade himself so thoroughly. The 1987 revelation that Paul de Man had published a few nasty Belgian newspaper articles during the war was trifling by comparison. For Schwerte's colleagues, political friends, and students, it was an immense betrayal. "He posed as a renewer of German society, a virtuous position he had no moral right to," said professor Theo Buck, who took over the chair in contemporary German literature at Aachen after Schwerte retired in 1978.

BY **ARTHUR ALLEN**

WOLFGANG M. WEBER, ARGUS-FOTOARCHIV/WOLFGANG PLITZNER FOTOGRAFIE

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CHANGED MAN: HANS SCHNEIDER IN SS UNIFORM, 1937 (RIGHT); HANS SCHWERTE IN HIS STUDY, 1995 (LEFT)

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If Schwerte's unveiling unnerved Germans, it was because he had seemed an exemplary figure, his life an object lesson in how a West German intellectual might approach the past with courage and decency. The new, improved Schwerte was a prominent liberal, friend to Social Democratic bigwigs, renowned Faust scholar, love object of the 1968 generation. "He was our ray of hope," says professor Klaus Leggewie, a leading social commentator and former student activist. After arriving at Aachen in 1965, Schwerte had built up the humanities program practically from scratch, and as rector from 1970 to 1973 skillfully steered the university through a turbulent period in which students pilloried their profs as Nazis and demanded Maoist-style criticism/self-criticism in the classroom. With his help, Aachen had become one of Germany's largest universities, with 35,000 students. In 1983 Governor Johannes Rau of North Rhine-Westphalia, the country's most beloved politician, had bestowed on Schwerte the *Bundesverdienstkreuz*, a top civic honor. Schwerte had hobnobbed with Heinrich Böll and Günter Grass and Willi Brandt, skied with the state interior minister. He had duped them all, it seemed—for decades.

Many wondered, in the days of Schwerte's unraveling, why it had taken so long. It wasn't as if Schwerte had gone to great lengths to hide his past. Here was a German literature specialist who had picked his career up precisely where he left off after the war. His only physical disguise was the pale moustache he grew. Under his new name, he had even remarried his wife from before the war and adopted their three-year-old daughter. Would no one have recognized the Schneider in Schwerte? Had some Faustian bargain—with the CIA or the KGB, with the East German Stasi or the Nazi postwar underground—protected him? In 1955, a government amnesty permitted thousands of Germans to reassume names they had dropped in the fear and confusion of 1945. If Schwerte had been the relatively harmless Nazi he claimed, why hadn't he taken back his old identity in 1955?

As the story broke, these questions were asked with particular force at Aachen, where at least some of Schneider's colleagues knew about his past and had kept silent. Outraged students hung swastikas and photographs of Schneider in SS regalia over the doors of the German Studies Institute, which he had personally helped design. Somebody spray-painted "H.E. Schneider Institute" in black on the wall. Aachen's current rector, Klaus Habetha, spoke of "a vulgar deception and a massive abuse of trust." Götz Beck, a colleague and friend of Schwerte's, stood up at a meeting and declared that he had known for years that Schwerte was Schneider, and that "some of my colleagues are hypocrites if they aren't willing to admit the same." Others at the meeting denied it. A season of finger-pointing began. Libel lawsuits and disciplinary hearings were threatened.

And then, strangely, the men who uncovered Schwerte's past—Dyserinck and Richards—found themselves under fire. They had sent copies of their Schwerte file to Nazi hunter Simon Wiesenthal. Why hadn't they given the information to the university too? There were insinuations—by Habetha, among others—that Dyserinck had known about Schwerte's identity all along, and had put Richards on the scent only when it suited his own purposes. The affair had unwelcome results for Richards as well: Far from thanking him for his sleuthing work, university officials decided he was no longer an appropriate candidate for the Aachen professorship he coveted. Richards was crushed, and furious at the university. He believed that his discovery of a nest of Nazis—for Richards never doubted that Schneider's identity was well-known at Aachen—had led to an attempted cover-up. "I am being punished for my research into this man's past," Richards told me. "A message is being sent to German researchers that the past of any scholar is no longer a subject we want investigated, thank you."

As for the eighty-six-year-old Schwerte, he declared that his conscience was clean. "I didn't hide my identity," Schwerte said. "I turned it in for a new one."

JEFFREY RICHARDS SAYS, "A MESSAGE IS BEING SENT TO GERMAN RESEARCHERS THAT THE PAST OF ANY SCHOLAR IS NO LONGER A SUBJECT WE WANT INVESTIGATED, THANK YOU."

SCHNEIDER'S WAR

If the circumstances surrounding Hans Schwerte's unmasking are somewhat murky, those surrounding his disappearance at the end of the war are not much clearer. Schwerte himself, however, has told the German press that on April 26, 1945, he burned all the documents he could find in the courtyard of his Berlin office, stripped off his uniform, and fled west toward the temporary headquarters of SS Reichsführer Himmler, whose delirious dream of an Aryan Europe he had served with distinction for eight years. Berlin was being reduced to ashes and rubble under a hail of Soviet rocket and mortar fire, defended to the last by fanatical SS volunteers who had nothing to lose.

Just who was SS Hauptsturmführer Schneider? The man who disappeared in 1945, only to reemerge exactly fifty years later, shockingly transformed, was a tall, lantern-jawed blond with hard eyes set in deep concavities. He was born in 1909 in the East Prussian outpost of Königsberg, raised among Prussian civil servants who uneasily elbowed the Lithuanians and Slavs in that frontier port city. Schneider followed a prescribed career path, matriculating in German studies in 1928, working with nationalistic professors in Berlin, Königsberg, and Vienna, and joining the brownshirted Sturmabteilung in 1933 after Hitler came

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JEFFREY RICHARDS UNCOVERED HANS SCHWERTE'S PAST—AND MAY HAVE PAID A PRICE FOR IT

to power. Although it appears the young Schneider never actually wrote the doctoral thesis on Turgenev that appeared on an early résumé, his essay on tragedy in the drama of turn-of-the-century writer Paul Ernst—from a Nazi perspective—caught the eye of the SS in 1937. He was listed as "Dr. Schneider" on the order posting him to Salzburg the following year. His first assignment was to confiscate Jewish libraries.

Schneider's agency, the SS-Ahnenerbe ("ancestral legacy"), was an armed pseudoscientific cult, the higher academy of the SS priesthood. It represented Himmler's attempt to bring all of European learning—literature, physics, anthropology, medicine—into conformity with the Nazi race and blood credo. At the universities, SS-Ahnenerbe professors flushed a stream of bizarre Nazi theories into their students' brains and conducted "research" to prove the theories. The meteorological institute Himmler endowed to prove that the Aryan race had descended to earth in an icy mist is a relatively harmless example. Whether Ahnenerbe men were scientists, or literature students with a penchant for the Romantic, like Schneider, they were also expected to further Nazi military aims. Besides spying on colleagues in occupied nations, they helped recruit "Nordic" non-Germans into the Waffen-SS combat divisions. SS-Ahnenerbe scientists performed some of the most hideous Nazi medical experiments: exposing concentration camp inmates to extreme cold, vacuum chambers, and mustard gas; murdering them for their skeletons. The agency's director, Wolfram Sievers, was hanged at Nuremberg.

On his SS membership form, Schneider described himself as an expert in dance and fairy tales, not exactly the ideal specialization to keep a healthy young Prussian from a posting on the eastern front. But his expertise, it turned out, was dear enough to Nazi hearts. A confidential April 1939 report, filed by Schneider following the seventh International Easter Dance Festival, in Oosterbeek, Holland, reflected the SS member's diligent efforts to put folklore at the service of the Reich. The Dutch, Belgian, and American participants at the festival, Schneider wrote bitterly, were being taught "exclusively English folk dancing!"

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The affair "must be seen as the result of a very skillful ten-year English cultural propaganda campaign in Holland." The host was "in all likelihood a total Jew," and the German songs were sung "right after the Yiddish and before the Negroid spirituals! A clearly malicious gesture."

Schneider's undercover assignment among the unsuspecting folk dancers helped his career. Following the May 1940 invasion of Holland, he was appointed to head the SS-Ahnenerbe's office in The Hague. It was an important posting. Under Himmler's plan, the Ahnenerbe would use a combination of propaganda and terror to herd the population of the occupied lands into an embrace of their "Germanic" roots. More than 25,000 Dutchmen joined the Waffen-SS, forming two divisions in its largest foreign contingent. Schneider used Dutch fascist groups as fronts for SS publications and organizations aimed at drawing the demoralized Dutch intelligentsia into Nazism. He also denounced Catholic theologians, planned out *Lebensraum* for Dutch settlers in Poland, and combed Amsterdam antique stores in search of presents for his beloved Himmler. All the while, Schneider was producing a stream of essays for Nazi publications, usually focusing on the German duty to dominate the Slavs. "The sacrifice-ready Nordic race seeks out the tragic fate," he wrote in 1943 during the debacle at Stalingrad. "Only the Nordic race can experience tragedy. There is no such thing as 'human tragedy.'" By this time, the gas chambers were operating at Auschwitz.

The ambitious Schneider rose quickly in rank, and in August 1942 he was named to lead the Berlin-based Germanic Scientific Mission. According to the memo authorizing its creation, the mission was in charge of coordinating the SS-Ahnenerbe's scientific research. But according to historian Michael H. Kater, documents suggest Schneider devoted much of his attention to a different, and just as significant, enterprise: the "Germanicization" of all of northern Europe. The combination of cockeyed theory and brutal praxis inherent in conducting scholarly work for the SS becomes apparent in reading Ahnenerbe communications. Schneider and his colleagues had to pursue two conflicting goals: convincing the Nordic types that they were "blood brothers" to the Germans, and suppressing those who disagreed. This could be a tricky game. In December 1943, after an anti-Nazi protest at the University of Oslo, the SS sent 650 students to the Sennheim concentration camp in Germany for "reeducation" by Ahnenerbe professors. But the Norwegians failed to learn their lessons. "They were not a racial elite," concluded Professor Hans Schwalm, a close Schneider associate. "You can't expect to build a new Norwegian ruling class with this kind of material." Abandoning the effort, the SS dispatched the recalcitrant students to Buchenwald in cattle cars.

In October 1944, Himmler ordered Schneider and Schwalm to coordinate SS planning for Germany's political future. They organized a March 6, 1945, meeting at Wannsee, the lakeside villa on the outskirts of Berlin where three years earlier the plans for the Final Solution had been disclosed. Ten days after his Wannsee conference, Schneider wrote his boss that he was planning for all eventualities, including Germany's defeat. As for the rest of his work, "it would not be appropriate to discuss it in print." With a final "Heil Hitler," Schneider signed off, never to be heard from again. Or so he hoped.

Forty-seven years later, after Richards found Schneider's photo in the archive and some Germans angrily demanded that he be put on trial, the old man would dismiss his SS activities as youthful idolatry. He had spread "overblown Germanic nonsense," he said; ritualized Nazi dumbshow whose main virtue had been to keep him from being sent to fight on the eastern front. Yes, he couldn't deny it—his signature was on a letter procuring equipment for medical experiments at Dachau. But like most German men his age, Schneider would claim to have known nothing about the Holocaust.

CONSPIRACY AT ZERO HOUR

In *The Odessa File*, the 1974 film about an underground SS network in postwar Europe, a young Hamburg journalist, played by Jon Voight, finds himself in a hall full of middle-aged killers with dueling scars, singing battle songs and drinking to the coming of the Fourth Reich. Soon after we met, Jeffrey Richards began urging me to see the film, and we finally watch it together in the condominium outside Munster where the Richardses have been living for the past two years. Simon Wiesenthal makes a cameo appearance as himself in the film, explaining to Voight the SS plots to maintain postwar influence. Finally, Voight confronts SS man Edward Roschmann (played by Maximilian Schell, naturally), and blows him away with a revolver. It's an emotional scene, for Schell first tries to save his skin by telling Voight that all the Nazi horrors were aimed at securing world domination for Voight's generation. As we watch the conclusion in Richards's living room around two A.M., Richards, who has been locked in struggle with German bureaucrats for the better part of a year, is nearly brought to tears. "The hard part for me is that it's no longer a movie for us," he says. "We live in the same world with these people."

Well, sort of.

It doesn't appear to have taken an Odessa organization—or the CIA or the KGB or the Stasi—to protect Schwerte. In a way, it was much more disturbing than that. For what really shielded him was the readiness of whole groups of people—people who had good reason to suspect him but good reason to fear for themselves too—to remain silent. To be sure, in the early postwar years Schwerte had surrounded himself with an informal network of wartime acquaintances at a university that was a notorious refuge for one-time SS members. Former Nazis appear to have smoothed his ascent in the academy, and he wrote and studied and published with them; perhaps they even gathered in beer halls and gave toasts to the bad old days. But that seems unlikely. Over the years, in ways that counted, Schwerte became a good democrat and an advocate of tolerance; in this he had few peers.

Schwerte's story is one of both concealment and conversion. Was it all show, or did his adopted identity leach, over the years, into his inner core? If, as it turned out, he made the odd anti-Semitic remark, if his SS training would occasionally flash into the open with an abrupt command to an underling, was it still correct to call him a Nazi?

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'SBEARBEITUNG

THE NEW RECTOR AND THE OLD: HANS SCHWERTE AND KLAUS HABETHA

ANDREAS HERRMANN

Schwerte's steady climb through the institutions of the century was really "the German career," as *Der Spiegel* magazine described it; the questions posed to him were the questions for the German Everyman. And as the philosopher Hermann Lübbe wrote: "After the war it didn't matter who you were. It mattered where you were going."

The first stop on Schwerte/Schneider's postwar itinerary was the University of Erlangen, perched in the northern Bavarian woods. Just how he got there is unknown, but investigators have unearthed an August 27, 1946, letter of recommendation for the newly materialized Hans Schwerte from the president-in-exile of Königsberg's Albertinium University (Königsberg had become Soviet Kalinigrad). It was a laissez-passer to academia, one of the few tangible pieces of evidence for conspiracy, a postwar birth certificate. And it complemented nicely the faked release papers Schneider had obtained from friends in a British prisoner-of-war camp around Lubeck, where he had been held with other members of Himmler's staff at war's end. The Königsberg letter bears one of the symbolic little emblems of postwar Germany: the stamp of a declawed German eagle. The bird was deformed because German bureaucrats, in their haste to get on with business, had simply taken the Nazi seal—an eagle with a swastika in its talons—broken off the swastika, and recommenced stamping documents.

Erlangen, where Schwerte would spend the next two decades as a graduate student and then a professor, was the perfect place for a Nazi to hide. The school's rector "had deliberately made the university a refuge for former Nazis," according to a July 1946 U.S. Army report. Former Nazi school officials had been reinstated; professors openly denigrated democracy and the Jews in their lectures; educators dismissed from other universities because of their Nazi sympathies found purchase in Erlangen. Schwerte himself has admitted he was recognized during this time. According to one eyewitness account, he felt protected enough to stroll the campus in his old SS riding breeches and jackboots. Diverse rumors sprouted about the courtly man with the Prussian accent and the mischievous twinkle in his eyes.

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SCHWERTE WITH GÜNTER GRASS IN 1960

Some said he had served on the front with the Waffen-SS; others believed that he'd once been a military policeman—a position more to be pitied than feared.

Oddly, Hans-Joachim Schoeps, a Jewish theologian who had returned from Sweden after the war, was one of the professors who signed off on Schwerte's dissertation. Jews who returned to the academy from abroad hadn't much choice in those days about the company they kept. Everywhere—not only in Erlangen—old Nazi officials were gathered in broken heaps, a tarnished intellectual elite of "sphinxes, centaurs, and headless Gods," as poet Gottfried Benn described the university scene in a 1949 book. "We were worried about bread and a roof over our heads in those days. We didn't ask stupid questions," says Inge Meidinger-Geise, an Erlangen poet who had heard something about Schwerte, but, on her husband's advice, remained silent. If Schwerte had saved himself and his family by hiding his identity, "that spoke for him and against him," she says.

Schwerte's adviser was a scholar of German literature named Heinz-Otto Burger, who had not been a Nazi Party member but almost certainly knew Hans Schneider: the two had published in the same circles during the war, and Burger began teaching at Erlangen in 1944, the year Schneider the SS man began sending collaborators to the university from Belgium and the Netherlands. "I imagine that Schneider simply walked into Burger's office after the war and said, 'I'm called Hans Schwerte now, and I want you to be my *doktorvater*,'" says Aachen rector Klaus Habetha. Schwerte proceeded to earn his doctorate with what must have been among the shortest German dissertations of 1948: a sixty-page job on Rilke, three-quarters of it bibliography and summary. Burger was also the adviser for Schwerte's 1958 *habilschrift,* the second dissertation that German scholars need for full professorship.

Burger's own reputation remained fairly clean until 1963, when he was offered the rectorship of Johann-Wolfgang Goethe University, in Frankfurt, home to Adorno, Marcuse, Habermas, and other luminaries. The "Burger Affair" bore an uncanny resemblance to the scandal that would besmirch Burger's student thirty-two years later. The unmasker in this drama was, like Richards, an American: Richard C. Trexler, now a history professor at SUNY-Binghamton, then a graduate student in Frankfurt. Following a tip, Trexler and other students discovered a 1934 article by Burger entitled "The Power of Race in German Literature." On the basis of this tract, which analyzed German writers from the standpoint of their "racial" physiognomy, Trexler argued that Burger would not be the appropriate rector for a university founded by the Rothschilds and distinguished by its left-wing humanist scholars. After a public display of self-pity, Burger declined to accept the position. The reaction to Trexler's whistle-blowing was telling: he was praised in the German press but shunned by colleagues who'd worked with Burger or studied under the "highly esteemed Professor Doktor." Trexler's German *doktorvater,* Werner Goez, virtually disowned him, accusing him in a letter of having conducted a witch hunt.

"I've never thrown that letter away, because it represents everything I don't want to be," Trexler says. "I'm a great Germanophile, but there are things in the past they seem to have a great deal of trouble handling. They have no civil courage. When Richards and I compared notes, it was really unusual. Mine was the first German university rector to resign because of his Nazism, and I suppose the Aachen case is probably the last."

Burger was not the only academic who knew Schwerte as Schneider. In 1954 Schwerte co-edited a collection of cultural essays with Wilhelm Spengler, who'd been an SS colonel in charge of the SD (Nazi security service) cultural section. Under Hitler, the two had worked together to steer and coerce and spy on intellectuals. When their two-volume *Denker und Deuter im heutigen Europa (Thinkers and Interpreters in Today's Europe)* was published a decade later, Spengler was spokesman for a group called Stille Hilfe, which lobbied and raised cash for imprisoned SS war criminals; the organization also reportedly was a link in the "rat line" that helped SS men flee to South American or change their names. Hans Rössner, Spengler's assistant in the SS, was an editor at Stalling Verlag, the book's publisher. Hans Zehrer, whose essay on German literature

RUDI STUMPEL

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SCHNEIDER'S AGENCY, THE SS-AHNENERBE, WAS AN ARMED PSEUDOSCIENTIFIC CULT, THE HIGHER ACADEMY OF THE SS PRIESTHOOD.

was included in the collection, had been editor of *Die Tat*, a fiercely nationalist journal of the early 1930s.

In a report from late 1944, during the period in which he was supposed to be coordinating research on the future of Europe, Schneider wrote of the need for increased European cooperation after the war, with intellectuals enlisted in building a kind of "tightly steered" democracy. Some strikingly similar positions were also laid out in the introduction Schwerte and Spengler wrote to *Thinkers and Interpreters*. Which is not to say that this was a fascist book. Rather, it was typical of the ambivalent postwar German acceptance of democracy. The authors referred to different European "tribes" in a way suggestive of Nazi categorization, and the profiles included such champions of charismatic dictatorship as Oswald Spengler (no relation) and Ernst Jünger. But the collection also treated writers like Sartre, Malraux, and Bertrand Russell. "The legacy of the past is no longer adequate to the crises of our times," the authors wrote in their introduction. "On the contrary: the romantic look backwards can lead too easily to a false sense of reality, an intoxication with the glamour and greatness of bygone days, a fatal weakening of the present with the longing for forces that harbor historical potential no longer."

Here was 1950s Germany, summed up in one florid German sentence: a repressed longing for the past, a fierce straining toward the future, with no hint of guilt. The Weltanschauung would change in the coming decades, would become more self-critical and even penitential, and Schwerte would adjust his own world view along with it, keeping just a few steps ahead of millions of other Germans. Many of them lied, equivocated, and denied their pasts, too, although they hadn't gone so far as to change their names. In fabricating his wartime résumé, Schwerte chose a typical biography for an unheroic German with pretensions of decency: He claimed he had been forced to quit school in 1937 and had become a book dealer, and that from 1939 until war's end he had been a soldier. In 1954 Schwerte published a short story that may have reflected his inner turmoil at the time. It's about a man who sees a motorcycle accident and tries unsuccessfully to revive the victim. At the end, the man wanders off in a daze, wondering if it will be possible to wash the blood off: "He couldn't erase the encounter; he would have to live with it. Shakily, he followed the way home. Soon he was lost in the crowds that flowed through the streets like a smooth-running machine. No one could see the blood anymore. It quickly disappeared." The 1955 amnesty came and went and Schwerte remained Schwerte. "I was in my mid-forties, had three children," he told an interviewer after the unmasking. "I would have been kicked out of my job. Was I supposed to go into the streets and beg?"

It was after the amnesty, during his later years at Erlangen, that Schwerte slowly pulled away from the Nazi crowd. Hugo Dyserinck, who came to Erlangen in 1952, is a witness to this transformation. The Belgian scholar doesn't recall exchanging more than a polite hello with Schwerte at first—the foreigners at Erlangen gave a wide berth to Burger and all of his students because of Burger's Nazi reputation, Dyserinck says. One afternoon, however, Schwerte grabbed a seat next to Dyserinck in a crowded lecture hall. As the lecturer began elaborating a theory of the supremacy of the German language, based on the fact that the French had borrowed its double pronoun, Schwerte began squirming in his seat, turned to Dyserinck, and said, "Can you believe this nationalistic rubbish?" From that day forward Dyserinck had a warmer opinion of Schwerte. When Schwerte in 1962 pub-

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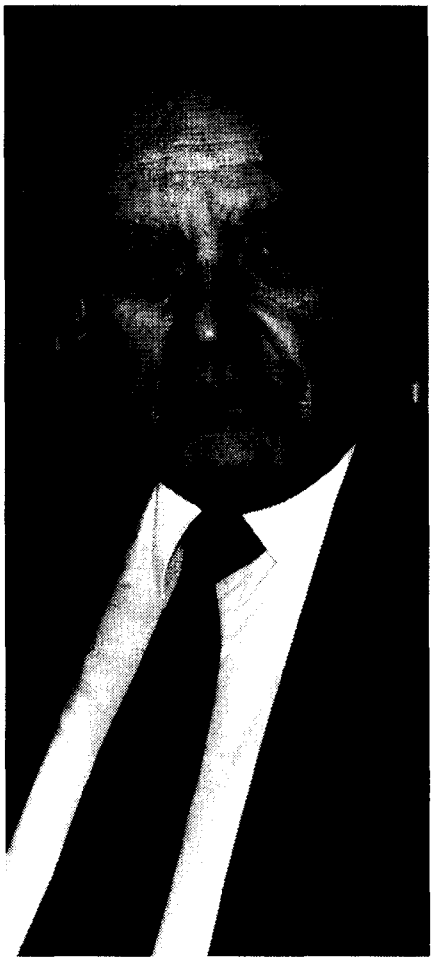
lished his first and only real book, ***Faust und das Faustische, ein Kapitel deutscher Ideologie (Faust and the Faustian, A Chapter of German Ideology)***, Dyserinck agreed to review it for a Dutch journal. And in 1967, after an interlude at a Dutch university, Dyserinck came to Aachen to set up a comparative literature department at Schwerte's urging.

Faust und das Faustische, based on Schwerte's 1958 ***habilschrift***, marked a milestone in Schwerte's career and won him adoring students. "It was the first historical criticism of literature that we'd read," says Hauke Stroszeck, a student at Erlangen. "He taught us to see the underlying currents, beginning in Wilhelmine Germany, that fed into Nazism. This was news. The other professors weren't interested in discussing the connection between history and literary history. They were into poetics, style, abstract theories of literature." Schwerte's book traces the changing connotations of the term "Faustian," from the traditional view that Faust's deal with the devil represents a classical act of hubris, to the opinions of many 1920s intellectuals, who used "Faustian" as an adjective for the German Promethean spirit, the eternal seeker, beyond good and evil. The "tragic" allure of Faust had taken German intellectuals in its grip, Schwerte wrote. Similar arguments about the seduction of prewar German intellectuals had been made many times before, of course. In his 1930 essay "Appeal to Reason," Thomas Mann had written that the Nazis benefited enormously from the institutionalized Germanic claptrap on sale at the universities, "a Romantic Nordic belief system ... set in an idiom of mystical nonsense." But Schwerte's book, although it never mentioned the Holocaust, was strong stuff coming from an ultraconservative Bavarian university in 1958. And the book was heartfelt, though in a perverse way. Writing of the intellectuals, he depicted them as being "on the one hand filled with a sublime aestheticism, on the other hand pragmatic to the point of amoral cynicism."

Just as in Schneider's wartime essays, it wasn't the Slavs or the Jews or the occupied nations that Schwerte was referring to when he spoke of a "tragic fate." Rather it was the German man, falling victim to his own delusions. The irony was that Schwerte, in making a secret critique of his own seduction by the SS, had fallen under another Faustian delusion: that he could make good through some kind of arrangement with his own conscience without coming clean before his victims and society, and accepting the consequences.

THE AACHEN SWAMP

Today, half a dozen investigations of the Schwerte affair—criminal, civil, official, historical—are under way. But as prosecutors, administrators, and historians pick through the paper trail, a few bold souls have come forward and pointed out that the case, shocking as it is, isn't that surprising. Nazi officials with pasts just as evil as Schwerte's prospered in postwar Germany without ever hiding their identities. (Indeed, the contrast to the recent purges of former East German universities—where even the slightest connection to the Communist power structure was grounds for dismissal—is striking.) Wilhelm Grewe, a Nazi jurist who wrote for Schwerte's *Die Weltliteratur,* went on to become Konrad Adenauer's ambassador to Washington, Tokyo, and NATO. One of Schneider's SS bosses, Ahnenerbe curator Walther Wüst, escaped punishment at Nuremberg, though as rector at the University of Munich, he had delivered Hans and Sophie Scholl, leaders of the White Rose movement, to the Nazis, who promptly hanged them. After the war, Wüst resumed his research on Indo-Germanic verbs. Each day, after a greeting to the librarian, he hunkered down at his carrel across the street from the hall where, in 1943, the Scholls dropped a flutter of anti-Nazi leaflets in one of the few fabled acts of German resistance.



HUGO DYSERINCK

"In every postwar German university, you find that the carriers of those rotten ideas persisted after the war," says Michael Kater. Kater, a professor at the University of Toronto, has written several books on the conduct of professionals under Nazism and in 1974 published a work on the Ahnenerbe in which Schneider figures prominently. Little was done to address the presence of Nazis at German universities before the 1960s, Kater says. "There was no change. Everyone was taken in, covered up, dressed up, everything swept under the carpet. A few of the worst ones got pissy little sentences and were out of prison within five years. The universities still haven't come to grips with this."

Aachen was no exception. Take, for example, Arnold Gehlen, a young scholar who under the Nazis held a series of prestigious university jobs vacated by exiled academics, among them philosopher Paul Tillich's post in Frankfurt. Gehlen founded the sociology department at Aachen in 1962 and remained there until retiring in 1969, when students began denouncing him. He is the most prominent among the dozen or so ex-Nazis at Aachen, including a former rector, who probably knew Hans Schneider. (During the war, Gehlen had worked with Schneider on an Ahnenerbe-sponsored encyclopedia.) According to Ludwig Jäger, a linguist at Aachen who is researching Schwerte's past, at least three former colleagues of Schneider's wrote letters of recommendation for Schwerte that were key to his being called to Aachen. Was it a conspiracy of silence that kept these men from speaking out? Or was it more like an epidemic of amnesia? These were

HEINZ LOHMANN

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old men busily forgetting their own wartime actions, men who were a lot like Hans Schneider, eager to obliterate the past and refashion themselves, to some degree, under a new regime.

"The past was unspeakable, so one did not write or talk about it," says Benno Müller-Hill, a professor of medicine at Cologne University who documented the postwar careers of psychiatrists and geneticists involved in gassing thousands of cripples and schizophrenics.

And yet, if anyone did try to make the university come to grips with its past, it was—ironically enough—Schwerte himself. After arriving at Aachen in 1965, he worked hard to improve the school's standing, and in 1970 he was chosen over conservative historian Hans-Martin Klinkenberg as its new rector. In a period in which German students grew increasingly radical in the face of an entrenched, inflexible university structure, Schwerte was an exception. He had become a card-carrying Social Democrat, a wise career move in industrial North Rhine-Westphalia. A photograph from 1971 shows him standing, microphone in hand, before a crowd of rapt students. Schwerte had no past and thus no taboos about discussing it. He could acknowledge the university's role as a research center during the Third Reich. A sound bite dug up for German television: "In my opinion there can't be science devoid of politics. There's always a political dimension." Indeed, there were students who opted for other doctoral advisers because they feared Schwerte's left-wing reputation would harm their chances of getting a job. As recently as 1994, a colleague visiting the retired Schwerte at his home in Bavaria listened to him fume at dramatist Botho Strauss and other New Right intellectuals who have been murmuring in the feuilletons about the need to revive the German Romantic soul. Grateful to Schwerte for his handling of the student unrest, Governor Johannes Rau—who had been state education minister in 1970—made Schwerte his liaison with Belgian and Dutch universities when Schwerte retired in 1978. This was essentially the same position Schneider had been appointed to by Himmler in 1940.

The supreme hypocrisy of it all must have taken a strong constitution—SS training in steely-eyed amorality surely played a role. "How could he swallow it?" asks Aachen's current rector, Klaus Habetha, shaking his head in disgust. Was it the desire to be discovered, the criminal returning to the scene of the crime, or, as Richards puts it, "the dog returning to its vomit"? Or was it the hidden but sincere penitence of a man who assumed that he embodied all that had changed in Germany?

Throughout his Aachen years, Schwerte dazzled those around him with his charm. Though sometimes peremptory with subordinates, he was an outgoing, engaged figure. If his publications were relatively insignificant, he made up for that with stage presence. He dedicated time to his students, taking them out for beers. "They say he went around the university surrounded by a cloud of admiring students, like bees buzzing around a flower," says Thomas Müller, a student activist. So in a way maybe it's not surprising that some of these students seem angrier at the man who discovered him than at Schwerte himself.

There is, in Aachen, a goateed man in his early sixties, with pained, watery blue eyes, who will tell you he knew by the late 1980s that Schwerte was Schneider. This man, who spoke to me on condition I not use his name, has studied with Schwerte and worked for Schwerte, and although Schwerte was not particularly kind to him, his voice hollows out and the cigarillo in his fingers traces a dreamy pirouette as he describes him with the reverence due a

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HANS SCHWERTE ADDRESSING GERMAN STUDENTS IN 1968

Faust. "Schwerte is a tragic figure of history, perhaps the last of his type," he says. "When you think of the fear of death a man could have in 1945, whatever he had done—it becomes easy to understand the name change. I ask myself how other colleagues here would have behaved under those conditions." He looks at me balefully, leans forward conspiratorially. "I'm as thankful to him as I ever was to any teacher," he says. "He invested a lot in us." But the main reason this man gives for not squealing on Schwerte is this: "I didn't want there to be a scandal and Professor Dyserinck to profit from it."

RAGE IN FLANDERS

Even as Germany weighed the lessons of Schwerte's deception, Aachen itself pondered a more humdrum mystery—one that has less to do with the politics of the Third Reich than with the brittle, insular business of academia itself. Schwerte's unveiling, whether willfully or not, coincided with the climax of a twenty-five-year feud with his one-time protégé Hugo Dyserinck. It occurred in the midst of a vicious battle over the fate of Dyserinck's institute, which specialized in the study of national images in literature.

Did Dyserinck know of Schwerte's past long before he applauded Richards's discovery of the SS mug shot in the archive? And did he use that knowledge in an effort to manipulate the university into protecting his own academic fiefdom? Aachen administrators imply that the answer to both these questions is yes. They find it hard to believe that Richards sent the photograph, or that Dyserinck recognized it, purely by chance.

To understand the pitch of this discus-

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SCHWERTE SEEMED AN EXEMPLARY FIGURE, HIS LIFE AN OBJECT LESSON IN HOW A WEST GERMAN INTELLECTUAL MIGHT APPROACH THE PAST WITH COURAGE AND DECENCY.

sion, it is necessary to understand the antagonism that Hugo Dyserinck's personality provoked in Aachen. My first encounter with the Belgian professor occurred on a foggy December day as he drove me to his house in Flanders across a narrow slice of the Netherlands. As we careened down the autobahn in his tanklike Volvo, through the flat, snowy triangle of nations, the sixty-eight-year-old Dyserinck expelled plentiful bile at his colleagues, the Aachen Technical University as a whole, Germans as a group, and Hans Schwerte in particular. "Why didn't he bite the cyanide capsule, huh?" Dyserinck hissed as we barely missed sideswiping a Mercedes. "The great SS hero."

It was the great SS hero who convinced the university to hire Dyserinck in 1967. As a Belgian who had taught in both the Netherlands and Germany, Dyserinck was considered the perfect candidate to build a comparative literature institute in Aachen. But once the institute was established, their relationship quickly soured. Schwerte apparently promised to increase the center's staffing and to make Dyserinck a full professor. Neither happened and Dyserinck was loudly bitter about it—every other department at the university was headed by a full professor, he'd tell anyone who would listen, and here he was, stuck in the second ranks at a second-rate school. After Schwerte retired in 1978, things got no better. Many of Dyserinck's phlegmatic colleagues grew to despise him. And university officials began to contemplate the possibility of dissolving his institute and merging it into the much larger German department.

After Dyserinck himself retired in 1992, a messy tug-of-war broke out over the candidates to replace him. Dyserinck's preferred successor was Jeffrey Richards. But others at Aachen were disinclined to go along with his choice. Then, in February 1994—a full year and a half after Richards had found out about Schwerte's past but before that knowledge became public—Dyserinck made a possibly sensational remark. In conversation with colleagues, he said that if Richards wasn't chosen, "I'll set off a bomb." Two professors—one of them a former student of Schwerte's, the other a former student of another old Nazi—claim that in making the comment, Dyserinck referred directly to knowledge about Schwerte.

Dyserinck denies this and says he was threatening an international scandal if his precious institute was dismantled. "It was simply an announcement of the consequences of the extermination of the Aachen program," he says. "Let no one forget I am honorary professor at the University of Brussels! That is a full university, not a *technical* university like Aachen. In other words, I am well known, I am respected abroad."

In any case, at a faculty meeting four months later, the departing humanities dean, Johannes Floss, pulled a letter from his herringbone jacket and waved it in the air, blurting, "With this, Richards's candidacy is dead in the water." The letter, it turned out, came from a former Aachen professor who had gotten wind of Richards's discovery through a third party. The next day, dean-elect Günter Debus wrote a remarkable memo about the affair to rector Klaus Habetha. "Information" about Schwerte was circulating and its dissemination "appears to have been used with the effect of coercion" on the hiring decision, Debus said. Without even consulting Richards about his research, he demanded that Richards's hiring be held up.

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Concerned by the memo, Habetha commissioned a professor to look into the charge against Schwerte. But the professor made a tentative, feeble investigation. It had taken Richards only two and a half weeks to uncover the truth, but the Aachen inquiry found nothing. With a single phone call to Schwerte, Habetha probably could have settled the issue. But he chose not to, and explains it this way: Schwerte was a highly decorated, deeply respected liberal; Dyserinck was a bitter man, considered a conservative, and Schwerte's bitter foe. "I believed Dyserinck was lying," Habetha says, and "we didn't want to disturb an old, highly respected man with such gossip."

SCHWERTE HAD NO PAST AND THUS NO TABOOS ABOUT DISCUSSING IT.

In November 1994 Richards took what he knew to the state government authorities in North Rhine-Westphalia. And five months later, Dutch television finally brought Schwerte's past to light. Aachen was now the center of great public attention. In the meantime, though, there was still no decision on the comparative position. Although Richards was seen as a talented and energetic scholar who ranged easily across the languages and centuries of European literature, the staff at Aachen opposed him because of his link to the dread Dyserinck. Richards by this time had left Tulane after a dispute over working conditions and was unemployed. Thus when another North Rhine-Westphalia school, the University of Wuppertal, offered him a position, Richards took it, even though he felt state officials were trying to buy him off to avoid further grief with the Aachen faculty.

Richards's decision to go to Wuppertal sealed the fate of Dyserinck's institute. As soon as he left, the state research ministry notified Habetha that he was free to dissolve the institute into the German department—which Habetha assures me will happen. Dyserinck's institute "has a slightly bad smell," he says. "Schwerte brought Mr. Dyserinck to Aachen in 1967, and one could evilly suggest that he created the comparative institute because Dyserinck knew about his past."

The odor emanating from Aachen's German department was sometimes rather noticeable as well. Amy Colin, a Jewish scholar who left Germany in 1980 to study and teach at Yale and then the University of Pittsburgh, says she believes she faced anti-Semitism at the school when she applied in 1991 for the newly created chair in German-Jewish literature. This was a unique position in Germany, and one that Schwerte himself had apparently helped create. Like Richards, Colin led the list of candidates, only to be told, with no clear explanation and following a nasty below-the-belt rumor campaign, that an inside candidate had been chosen. "When the information about Schwerte came out, I felt it confirmed what I felt at the time ... that there was something ugly, a kind of fascist attitude at Aachen. People in the German department have occupied a territory and chase everyone away who threatens to reveal them," she says.

Did Dyserinck try to force the university to bend to his will? The professor no longer works at Aachen, and therefore he's a convenient scapegoat. But given his personality and his deep antagonism for Schwerte, it is difficult to believe he could have hoarded conclusive evidence about Schwerte for two decades, as the university claims. He may have spread the shreds of gossip about Schwerte's past that he heard over the years. But if he was attempting blackmail, he was certainly clumsy about it. In the end, Dyserinck's tactical blunders allowed the university to wash its hands of his institute for good. As for Richards, it probably wasn't so much his discovery of Schwerte's identity as it was his association with the loathed Dyserinck that ruined his chances at Aachen.

THE RECKONING

While the infighting over Dyserinck's institute continues, others at Aachen persist in their efforts to unveil the past. During the week I was there, Professor Ludwig Jäger, the linguist, presented the findings of his four-month investigation into Schwerte's career. About 400 people showed up in the main university auditorium for the lecture, part of a series on national socialism and Aachen's role in the Third Reich. Such attempts at *Vergangenheitsbearbeitung*, or working through the past, were standard fare at German institutions during the fiftieth anniversary of the war's end. German television was abuzz with black-and-white documentaries and eyewitness accounts; politicians gave voice to their shame in speeches at concentration camp memorials; every town seemed to be organizing its own little exhibition on life in the Third Reich. German universities were only beginning to seriously investigate their pasts—one study, done at Hamburg University, found that half the postwar tenured professors at the school had been members of the Nazi Party. "Four months of research shows us how little has been done to work through the history of the German studies field," Jäger told the audience. But he declined to reveal the names of anyone at Aachen who knew about Schwerte. During the comment section of the evening, students sitting in the back of the hall stood up to attack him. "We came here to hear names," said Frank Renkewitz, a philosophy student. "People in your field knew, and that's what protected Schwerte. You say you're totally shocked by what you've found. I'm shocked that it's only now, under pressure from the outside, that you started this investigation." Theo Buck, a professor in the German department, came to Jäger's defense. "There are certainly people here who had proof, and people who didn't follow up rumors. But you have to distinguish one from the other," he said. Others pointed out that German libel law is severe, and that this could explain Jäger's reluctance to immediately reveal names.

It was easy to empathize with the stu-

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dents. The university, which bungled its first investigation, hadn't said whether all the findings of its second one would be released. Schwerte/Schneider was sitting, safe if not pretty, at his home in Bavaria. The students were for settling scores. Renkewitz and other members of a left-wing collective had been cranking out the research and had come up with some remarkable documentation. I kept seeing copies of their hyperbolic magazine *Breaking Through the Censorship* in the offices of Aachen professors, so I decided to pay the students a visit. In a ground-floor room whose walls were cluttered with posters opposing genetically engineered vegetables and celebrating the struggles of women and of Pennsylvania death row inhabitant Mumia Abu-Jamal, they greeted me one afternoon, in scarves and flannel shirts, around a smoking fireplace. "People here don't seem very upset at what Schwerte did in the SS. What really irks them is that he deceived them," said Thomas Müller, a bearded, soft-spoken twenty-seven-year-old. "We wonder whether he really did deceive all of them."

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SCHNEIDER'S NAZI PARTY MEMBERSHIP APPLICATION

There are those at Aachen who argue that Hans Schwerte has fully atoned for what he did. Solicitousness for the "highly esteemed Professor Doktor" is not uncommon even now. One former student who knew—a man who has been involved in the vicious attacks on Dyserinck—says he couldn't denounce Schwerte because "he was an old man. I was afraid he wouldn't have been able to withstand the strain." The scholars who wouldn't tell are all proud members of the 1968 generation who gasp with anger when someone accuses them of tolerating a Nazi. Certainly their reluctance to denounce a colleague in public is understandable. But often it seems that the facts of Schwerte's wartime activities have been lost in petty recriminations and abstract *Vergangenheitsbearbeitung*.

Given all that, it is worthwhile to reflect on some of the crimes for which Schneider ducked punishment and for a very long time, blame. Throughout the war, he routinely denounced people and plotted to dissolve the nation of Holland. Furthermore, as head of the Ahnenerbe's Germanic Scientific Mission, he requisitioned materials for the medical experiments that were carried out for the Luftwaffe by Dr. Sigmund Rascher at Dachau. Starting in May 1941, Rascher confined human guinea-pigs in high-pressure chambers to simulate conditions at 60,000 feet. At the urging of his wife, a former opera singer named Nini Diehl, he filmed the experiments for Himmler. About a hundred Jewish, Russian, German, and Polish inmates died. Beginning in August 1942, Rascher lowered hundreds of inmates into supercooled vats of sea water. Women from the Ravensbruck concentration camp near Berlin were brought to Dachau to revive the frozen test patients with sex. This was Himmler's idea; he liked to watch. The rationale was that sex would produce "energetic animal warmth comparable to warming in a hot bath." About ninety of the 400 test patients died; the others were damaged for life. In fact, Wolfram Sievers—Schneider's direct superior—wrote that the social-climbing Rascher could earn his *habilschrift* with this work: "Then we can promote him to a teaching position or even a full professorship. He could even become a civil servant." The Nazis eventually arrested and executed the Raschers, but not for the experiments. The couple, worried that their infertility would interfere with career plans, had been kidnapping babies in order to impress Himmler with their production of Aryan material.

Schwerte himself denies any direct responsibility for these acts. "I wore the uniform that stood for unspeakable crimes in Europe," he said in one interview last year. "But I myself never killed anyone." Yet Schneider's initials are on Dr. Rascher's January 14, 1943 request for medical equipment from Leiden University. Although Schwerte claims otherwise, it is hard to believe he didn't know what the equipment would be used for. Just how bloody Schwerte's hands are will probably never be known, because he destroyed many of the documents of the Germanic Scientific Mission. For the past several months, Schwerte has refused interview requests, retreating behind his lawyer. His old colleagues are gone. Arnold Gehlen died in 1976, Heinz-Otto Burger in November of 1995.

On my last day in Germany, I track down Alfred Böttcher, who had been an SS man in the Netherlands the same time as Schneider. Böttcher also confiscated gear from Leiden University. After the war he became director of a nuclear research center affiliated with Aachen and lived at Hangstrasse 11. Schwerte lived next door at Hangstrasse 13 for nearly twenty years.

"I didn't know him as Schneider," Böttcher says in a phone conversation. "We were neighbors, we met socially. Nothing more than that. I was as surprised as all the rest of you that he had another name."

But you were in the Netherlands at the same time, I say. Certainly you must have met him as Schneider.

"You shouldn't believe everything you read in the newspapers," he says.

"You were in the SS, weren't you?"

"Is this story about Schwerte," he says warily, "or about me?"

Arthur Allen covered Germany for the Associated Press from 1993 to 1995. His article "Unriddling the Glyphs" appeared in the November/December 1992 issue of Lingua Franca.

ANDREAS HERRMANN

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A BAND OF LITERARY SCHOLARS IS EXPERIMENTING WITH THE NE

STRA
ATTRA

In Richard Powers's dazzling new novel, *Galatea* 2.2, a young novelist—named Richard Powers, as it happens—finds himself caught in the academic crossfire at a sprawling midwestern university. Philip Lentz, an expert in artificial intelligence, bets his colleagues that he can build a computer that will convincingly pass an M.A. exam in literature, and he persuades Powers to play the Pygmalion role, leading the machine into a garden of literary delights. The computer itself is no ponderous HAL; its silicon intellect is a product of state-of-the-art genetic algorithms and evolutionary programming—techniques based on the sleek, new sciences of chaos and complexity. Rather than follow a set of rigid rules, the computer evolves, or "self-organizes," over the course of the novel, teaching itself to think as Powers feeds it more experiential data about the literary world. As Powers the novelist writes, "Nowhere did the programmer determine the outcome.... The decisions of these simulated cells arose from their own internal and continuously changing states."

A novelist teaches a machine how to read literature, a machine that is itself born and bred in chaos and complexity theory. *Galatea's* narrative stands as a parable of sorts for one strand of contemporary literary culture: Overcoming the hostility between the lab and the library, literary critics have sneaked over the disciplinary border into the remote lands of chaos and complexity theory, where they have found new tools for making sense of texts. Novelist John Barth has published an extensive essay on the links between chaos theory and postmodern fiction. Columbia professor Franco Moretti's new book explores the role of complexity in literary history, with genres and narrative devices locked in an

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SCIENCE OF CHAOS. WILL SCIENTISTS RECOGNIZE THE RESULTS?

NGE CTION

ever-expanding struggle for cultural dominance. UT-Dallas's Alexander J. Argyros defines novels as "complex systems," delicately poised on the border between order and entropy. And UCLA critic N. Katherine Hayles places New Mexico's Santa Fe Institute (the world-renowned Mecca for chaos aficionados) alongside L.A.'s Hotel Bonaventure and William Gibson's *Neuromancer* as monuments of postmodern culture. All of which points to a strange intermezzo: a collection of diverse work inching toward some larger unity, already substantial enough to provoke a number of internal and external disputes, though not substantial enough to qualify as a legitimate critical movement.

Ironically, chaos theorists have spent decades analyzing precisely this sort of complicated, volatile behavior: a system poised between orderly and chaotic states, promising to transform itself into a new, higher level of organization and at the same time prone to dissipation, turbulence, entropy. Chaos theorists describe these points as "phase transitions," while the language of complexity refers to the whole process as "emergence"—a series of local, independent decisions by autonomous agents that suddenly produce a larger, intelligible brand of behavior, like that of beehives or stock markets. Will literary chaotics emerge as a full-blown critical method? Maybe, maybe not. But a look at the enterprise may be instructive in its own right: It may help us understand the way developments in the hard sciences travel to the humanities. And the emergence of literary chaotics should also tell us something about the way cultural movements transform themselves from isolated hunches and works in progress into a more unified field of study.

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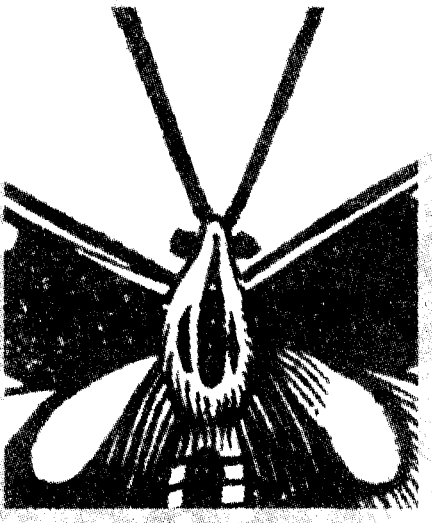
That story—which the Santa Fe folks would call the "self-organization of complex systems"—is the archetypal story of the new sciences. The question is whether literary critics and novelists are the ones who should now be telling it.

IF YOU CAN ANALYZE ANT COLONIES, COMPUTER PROGRAMS, OR CONSUMER MARKETS AS COMPLEX SYSTEMS, THEN WHY NOT A LITERARY TEXT?

WHATEVER else might be said, the sciences of chaos and complexity definitely rank among the great merchandising triumphs of twentieth-century science. In just a few years, chaos theory has introduced a complete product line of commercial spin-offs. Coffee-table books reproduce the ornate archipelagoes of the Mandelbrot set; fractal landscapes have replaced tie-dyes as the visual language of psychedelia; computer screen savers display the frenetic, pixilated activity of self-organizing systems. The most popular movie of all time features a chaos specialist in a leading role, ruminating darkly on nonlinear math while fending off velociraptor attacks. No doubt much of this mainstream appeal is attributable to James Gleick's best-selling *Chaos: Making a New Science*, the 1987 book that introduced the term "butterfly effect" to everyday parlance, where it is now lugged out by Op-Ed writers and armchair philosophers any time small causes are seen to produce large effects—as in the proverbial butterfly whose flapping wings trigger a tornado halfway around the world.

The connoisseurs of chaos, it would seem, have become a certifiable mass market. Predictably enough, this commercial success has produced a backlash within the established scientific community, where "chaos theory" has largely become a term of derision. Indeed, it's a pretty flimsy phrase on which to mount a movement—not to mention a misleading one. For while "chaos theory" sounds like some kind of scientific celebration of entropy, most of its insights lead in the reverse direction—by demonstrating how turbulence can be generated by relatively simple equations, and how seemingly chaotic systems often possess a hidden order. This order can be visualized in the form of what complexologists call a "phase portrait": a graph that displays the range of possible behaviors within a given system. These portraits reveal the "basins of attraction" that complicated systems gravitate toward,



in the same way a pendulum naturally winds down to a single point. Translated into the visual language of a phase portrait, seemingly random behavior may suddenly display an orderly symmetry, like the legendary owl-eyed loops of MIT scientist Edward Lorenz's "strange attractor."

Another problem with the term "chaos theory" is that it actually refers to two distinct fields of study, the *order-behind-chaos* school, popularized by Gleick's book; and the *order-out-of-chaos* school, associated with Stuart Kauffman and his colleagues at the Santa Fe Institute. The latter camp increasingly goes under the name "complexity theory," given its interest in complex systems delicately balanced on the thin line between order and chaos. Working in a diverse array of fields (molecular biology, computer science, economics), these complexologists have demonstrated how such systems—stable enough to transmit information, but lively enough to mutate and evolve—can create spontaneous, self-sustaining order, just as a collection of individual atoms will coordinate themselves to magnetize a piece of metal. Complexity advocates like Kauffman see this "self-organization" as nothing less than a corrective to the second law of thermodynamics—which posits a universal progression toward entropy—and as an additional evolutionary force pushing organisms toward more complex states, at a faster clip than random mutation. The joke among scientists is that complexity theorists are now "Waiting for Carnot"—a reference to the French physicist whose work founded modern thermodynamics in the early 1800s. In other words, the groundwork for a major scientific advance is in place; all that's needed is for someone to meld the diverse achievements of the new sciences into a unified theory. It is still a matter of dispute whether the scientists of complexity theory will fare any better, in this regard, than the hapless heroes of Beckett's play.

SO WHAT does literature have to do with any of this? For creative writers, of course, the answer is simple: Novelists, poets, and dramatists make a living by stealing other people's ideas and experiences, and chaos science happens to offer some particularly tantalizing goods. In a 1995 essay called "Post Mod Science, Literary Model," John Barth, the éminence grise of metafiction, puts it this way: "Chaos theory is an idea too rich, a metaphor too powerful not to spread 'rhizomatically' out of its original bounds and into other fields, like crabgrass on a suburban American lawn." Indeed, the landscape of recent fiction and drama is increasingly dotted with the fractals and the feedback loops of the new sciences. Tom Stoppard's play *Arcadia* hops back and forth—in proper nonlinear fashion—between 1809 and the present day, presenting a nineteenth-century girl who "discovers" the iterations of nonlinear math during her tutorials and a modern mathematician who deciphers the young woman's notebooks. In addition to borrowing from the new sciences in *Galatea 2.2*, Richard Powers has done so in a number of other novels, including *The Gold Bug Variations* and *Prisoner's Dilemma* (the

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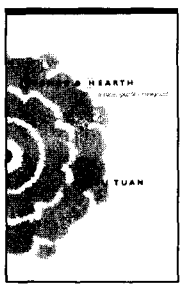

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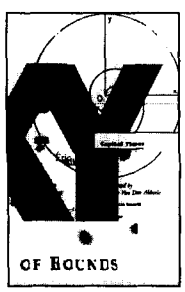

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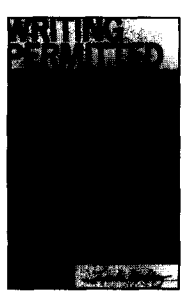

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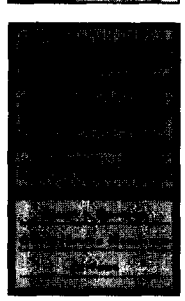

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latter taking its name from the famous game theory thought-experiment, which itself pops up every now and then in complexity studies).

Powers sees the traffic between literature and the sciences as a generative process. Borrowing new tools, he says, can sometimes "help us free ourselves from the traditional metaphors that condition our thought. I suppose I believe in the Zeitgeist in some very basic sense—that the release of a metaphor can propagate in dramatic and unpredictable ways." Indeed, this sort of dialogue between the scientific and literary imagination has a long history. Many literary naturalists of the late nineteenth century sculpted their novels to reflect the scientific insights of Darwin's theory of natural selection. Think of Zola's epic tales, with their emphasis on chance events and the heritability of character traits across generations. Or Dreiser's Sister Carrie, who triumphs on the merits of her raw vigor—not her virtue.

Literary *critics*, of course, invariably perk up their ears at such talk of fertile metaphor. And with the new sciences there's an added attraction: Chaos and complexity theory already have a history of traveling light over intellectual borders. You can see this most clearly at institutes and think-tanks, where researchers in dramatically different fields may actually be working on the same problem. An economist specializing in "increasing returns" studies the notorious triumph of VHS over Beta; a biologist scrutinizes the intricate activity of bee hives; a computer scientist unleashes a digital virus that devastates the simulated ecology residing on his monitor. Three very different objects of study—consumer goods, insect life, computer programs. And yet all these scientists share an interest in the behavior of an overarching system, behavior generated by local, independent agents responding to their environment and to the behavior of other agents. Seen on an elemental level, the behavior is close to random: one consumer buys Beta, one buys VHS; bees bustle about, oblivious to the larger shape of the swarm; one strand of binary code reproduces itself, while another retreats into the digital ether. But viewed from a distance—and over time—these small-scale decisions escalate into larger, more unified activity. The home VCR market takes on a life of its own, gravitating willfully toward the weaker standard; the bees rig a hive that would be the envy of any engineering grad student; the computer virus wipes out its companions as if responding directly to a programmer's command.

In each case, an orderly pattern arises without any central authority dictating its basic shape. This is the process of "emergence," or what Stanley Kauffman calls, somewhat mystically, "order for free." Much of the original amazement about chaos science stemmed from researchers working in different areas stumbling across eerily similar shapes in their respective models. Or researchers working in rarefied mathematical fields suddenly unleashing patterns that looked shockingly like natural forms: coastlines, starfish, whirlpools. All of which suggests—theoretically at least—that a biologist's tools may prove useful in making sense of the VCR market, and that an economist may be able to shed light on the architectural principles of the beehive. As long as we're dealing with a complex system, it doesn't matter whether it's built out of carbon, binary code, or bonds.

So if scientific tools can migrate from molecular biology to paleontology to economics without dissipating into mere metaphor, then perhaps they can really go the distance—all the way to the humanities. If you can analyze ant colonies, computer programs, or consumer markets as complex systems, then why not a literary text? Besides, what self-respecting literary critic wouldn't want "theorist of complex systems" as a job description?

SURE enough, literary critics are increasingly answering to this title. In his newly translated *Modern Epic: The World-System from Goethe to García Márquez* (Verso), Columbia's Franco Moretti conceptualizes the evolution of epic form in the terms of complexity theory, using a method that leans as much on biologist Richard Dawkins as on literary theorist Georg Lukács. In Moretti's world, a novel like *Ulysses* displays the telltale characteristics of a complex system: low-level randomness and disorder (Joyce's stylistic polyphony) framed by high-level organization (the mythic substructure). Like the fickle, unstable behavior of bees self-organizing into the larger shape of the hive, *Ulysses* possesses fragmentary, turbulent behavior on the level of the sentence, while producing a larger narrative stability on the level of the work itself. Each chapter churns through a dizzying array of idiolects, grammars, voices, genres—while the overall structure follows the venerable plot of the *Odyssey*. Of course, *Ulysses* differs from a beehive or a stock market in that it is the product of a single consciousness, but Moretti's point is that *Ulysses'* canonical status, its success as a cultural work, derives from the strength, the rightness, of this structure—its complex balance of orderly and chaotic behavior.

Moretti's study (which was a best-seller in his native Italy) conceives of complexity in historical terms: *Ulysses* captured brilliantly the tensions between an increasingly unified economic world system and the increasingly fragmentary worldviews that populate it. The virtues of literary complexity, for Moretti, are culturally and chronologically specific; other genres at other times have naturally gravitated towards different shapes. Other critics, however, suggest that the apparent self-organization of a literary work springs from nature itself. Alexander Argyros' 1992 book, *A Blessed Rage for Order: Deconstruction, Evolution, and Chaos* (Michigan), enlists chaos and complexity theory in an "essentialist" defense of narrative, decrying the anti-narrative assaults of French post-structuralist theory (associated with figures like Derrida, Lyotard, and Foucault). Following Stuart Kauffman, Argyros believes in the fundamental evolutionary fitness of complex systems poised between chaos and order. Just

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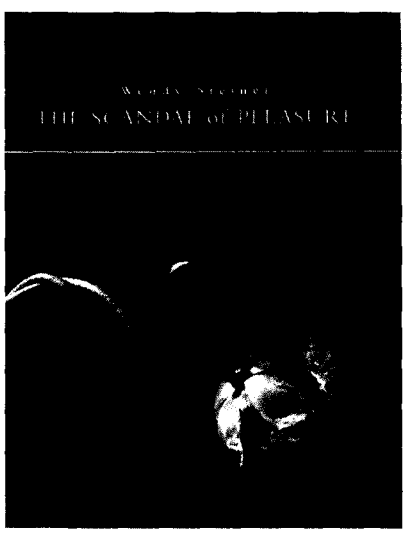

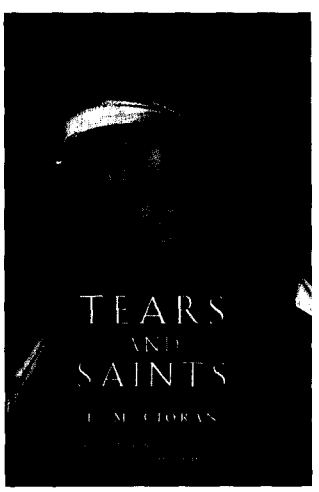

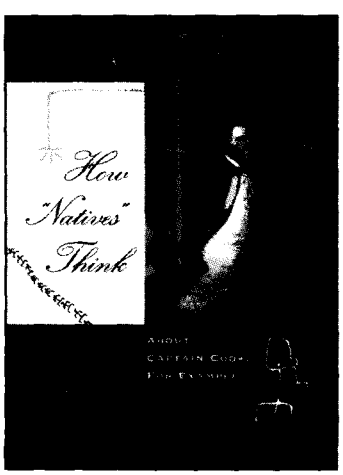

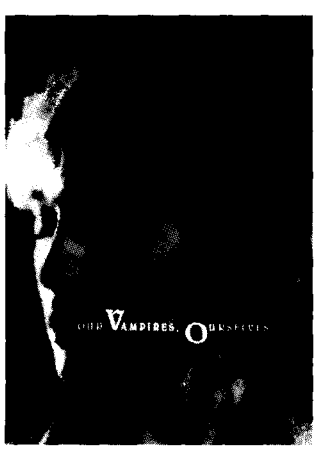

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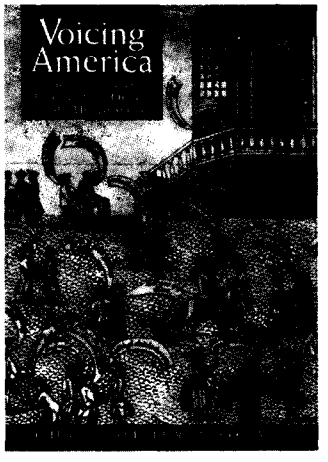

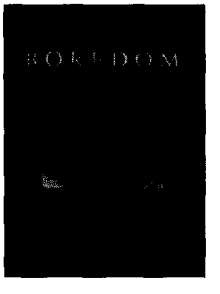

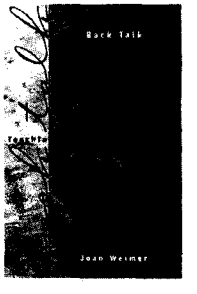

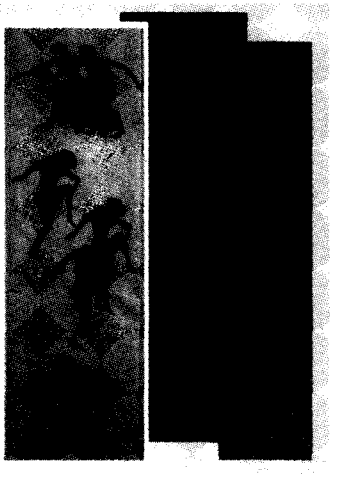

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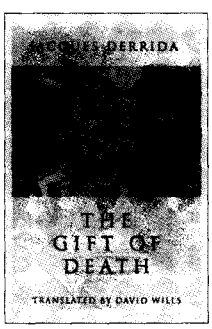

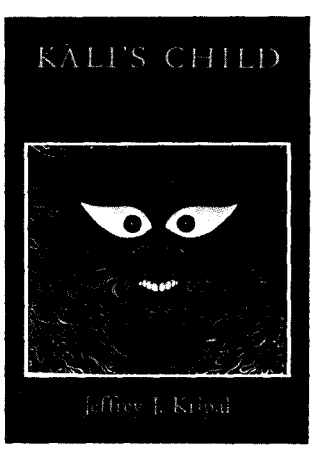

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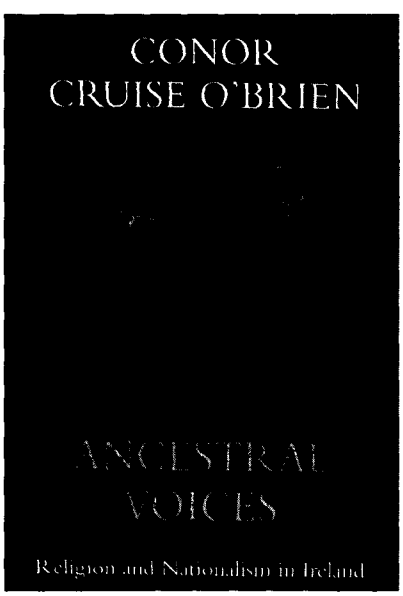

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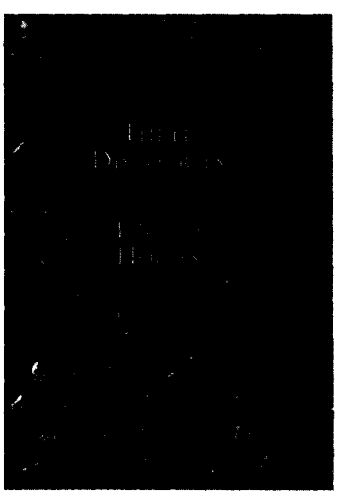

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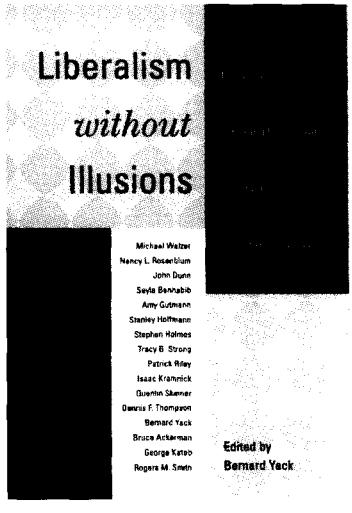

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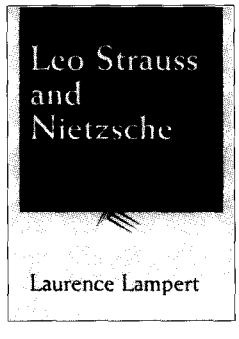

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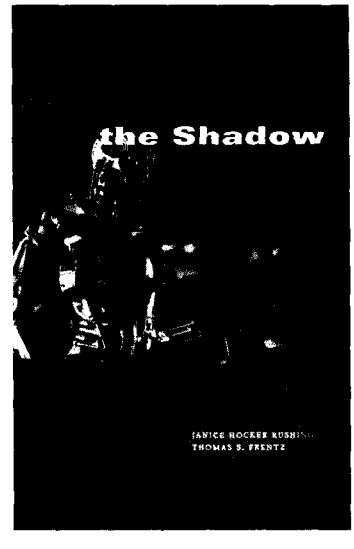

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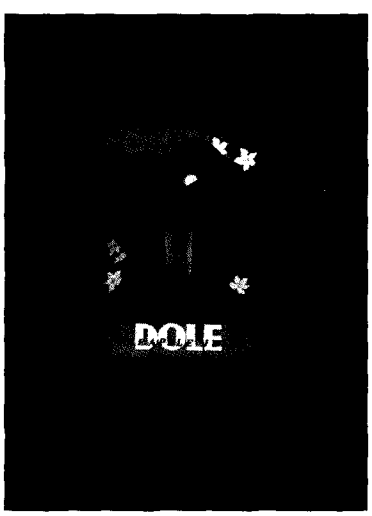

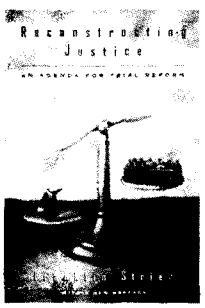

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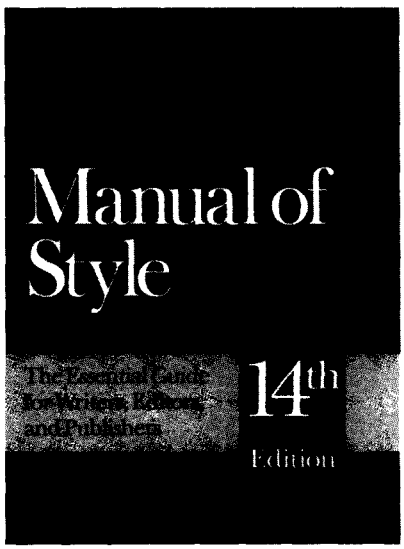

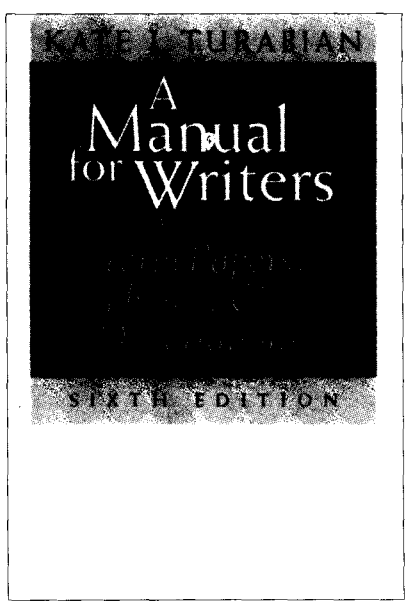

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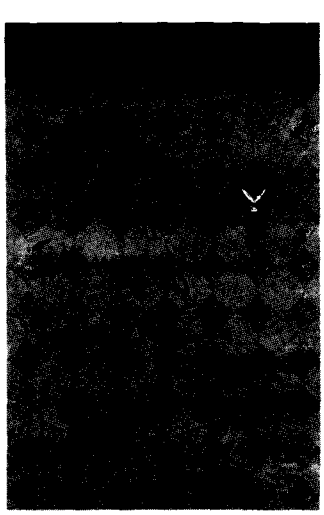

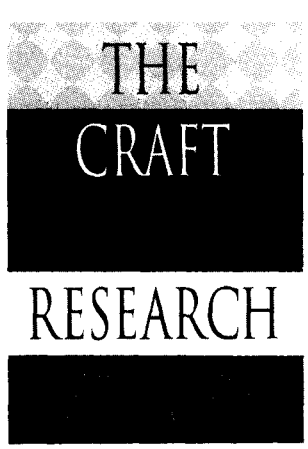

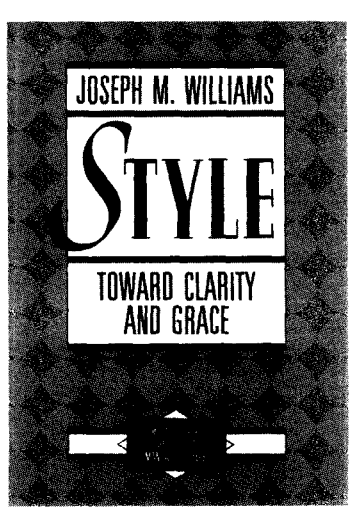

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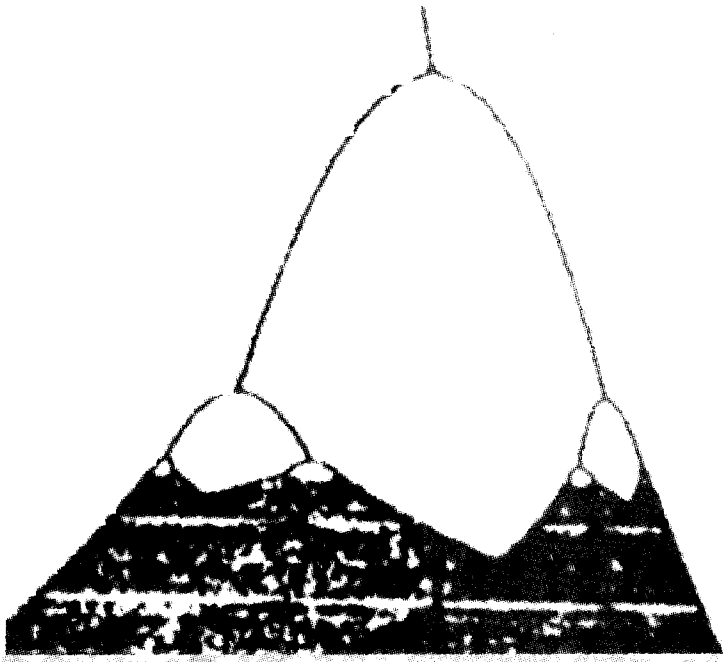

RESEARCHERS WORKING IN RAREFIED MATHEMATICAL FIELDS UNLEASHED PATTERNS THAT LOOKED SHOCKINGLY LIKE NATURAL FORMS: COASTLINES, STARFISH, WHIRLPOOLS.

tems poised between chaos and order. Just as natural selection will "push" organisms toward such poise, Argyros argues that the human mind has gravitated toward narrative models that display the same mix of turbulence and stability. Argyros writes: "Traditional narrative, and its most ambitious subset, grand narrative, can be understood in the light of chaos theory as an evolutionary adaptation which is able to tap the remarkable ability of chaotic systems to be simultaneously conservative and innovative in the difficult task of accumulating, storing, transmitting, and creating culture." In other words, narrative form has evolved as a way of both preserving and generating the data of cultural experience, a form that avoids both the sterile rigidity of encyclopedia entries and the fleetingness of idle chatter. While the French theorists denounce traditional narrative for its confining attachment to "closure," Argyros imagines it as something far more liberating: the opposable thumb of cultural evolution, a stable, inheritable advance that enables an infinite variety of new applications.

BUT dressing up the old-fashioned values of good storytelling in the new language of complexity does have a certain emperor's-new-clothes air about it. You don't need an appointment at the Santa Fe Institute to understand that succesful narrative involves a compelling mix of inventiveness and stability. And in the hands of literary critics—unburdened by the rigorous demands of scientific proof—chaos and complexity theory risk becoming a sort of interpretative Rorschach test, with critics happily projecting their own intellectual concerns onto the fractals and strange attractors of the new math.

N. Katherine Hayles takes a different tack. In her book *Chaos Bound: Orderly Disorder in Contemporary Literature and Science* (Cornell, 1990), chaos and complexity theory become objects of study, rather than interpretive tools. Like many a cultural historian, Hayles takes as her organizing principle the Zeitgeist, the intellectual climate that shapes all cultural (and scientific) production at a given moment in history. In her view, the postmodern moment encompasses *both* deconstruction and chaos theory. What links the two fields is a shared cultural environment, drawing the mind naturally towards the same problems: randomness, ambiguity, unstable origins, and so on.

At first glance, *Chaos Bound's* constant jockeying between French theory and nonlinear dynamics seems facile, but Hayles plays her cards carefully, refusing to align herself with either school of thought. Hayles rarely makes the mistake of pushing the analogies too far, and she's at her best when demonstrating how literary critics and scientists can display remarkably different sensibilities while still honing in on comparable fields of interest. In one clever passage, she compares Claude Shannon's pathbreaking work on noise and information theory to Roland Barthes's *S/Z*, his fiendishly overwrought analysis of an obscure Balzac short story, "Sassarine." At face value, the two figures might as well come from two different planets: Shannon, an engineer at Bell Labs, struggling to find ways to clarify phone conversations; Barthes, the great literary sensualist, announcing his break from the sterile confines of structuralist theory. And yet, Hayles argues, both men were drawn to parallel problems in their respective fields: problems of equivocation, of noise, of messages becoming saturated with extraneous information, of improbable messages cohabiting with probable ones. Examined on this level of generality, the two men share an object of study. But Hayles is quick to point out that Shannon and Barthes have almost diametrically opposed responses to this mutual obsession:

> Shannon's theory is conservative because it seeks to wrest order out of chaos, preserve message from noise, and guard correctness from containment by error. *S/Z* is radical because it seeks to liberate noise from message, release chaos from order, and overturn the hegemony of received information.

These differences have their own contextual roots, Hayles argues. Shannon, the engi-

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neer, is professionally compelled to subdue noise wherever possible. Barthes, on the other hand, is a literary critic whose vocation is naturally enhanced by any theory that widens the number of messages that a text is conveying. One man wants to distill information; the other wants it to proliferate wildly. The opposing reactions simply reflect the institutions within which each man worked. But the shared object of study—now *that* reflects something profound. In the case of Shannon and Barthes, of course, it's hard to find a common cultural experience between them; a scientific researcher working in New Jersey in 1948 hardly belongs to the same milieu as a French intellectual recovering from the catastrophic events of 1968. But never mind the details. Hayles herself prefers to see things in spatial, topographic terms:

> There are ... suggestive similarities across disciplinary lines. Suppose an island breaks through the surface of the water, then another and another, until the sea is dotted with islands. Each has its own ecology, terrain, and morphology. One can recognize these distinctions and at the same time wonder whether they are all part of an emerging mountain range, connected both through substrata they share and through the larger forces that brought them into being.

It's an arresting image, and reading through Hayles's account of chaos theory and postmodernism, you can't help but feel that there must be some sort of historical plate tectonics driving these disparate fields together. But problems are bound to arise when English professors explain major scientific breakthroughs in terms of cultural forces, and then integrate sober, articulate accounts of the hard sciences into their analyses. It's the sort of project that's destined to offend on two levels: The scientists consider the whole approach to be a matter of ignorant appropriation, and for the humanities crowd—otherwise comfortable with the hunches and half-truths of literary scholarship—the invocation of scientific research creates an unfamiliar appetite for good old-fashioned proof.

SPECIALISTS trespassing on other fields of study invariably create enemies in the act, but never more so than when the poaching is seen to have a political agenda behind it. Such is the

FRANCO MORETTI

JOHN BARTH SAYS, "CHAOS THEORY IS AN IDEA TOO RICH, A METAPHOR TOO POWERFUL NOT TO SPREAD 'RHIZOMATICALLY' INTO OTHER FIELDS, LIKE CRABGRASS ON A SUBURBAN AMERICAN LAWN."

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N. KATHERINE HAYLES

T. REYNOLDS

concern of UVA biologist Paul Gross and Rutgers mathematician Norman Levitt, who have been steadily lobbying against nonscientists in the academy who dare to write about science. The manifesto of this counterassault is their 1994 work, *Higher Superstition: The Academic Left and Its Quarrels With Science* (Johns Hopkins). While much of the book is devoted to correcting—gleefully—the technical trip-ups of radical cultural theorists like Andrew Ross and Donna Haraway, the section on Katherine Hayles concentrates less on her mastery of facts (though they rightly lambaste her passing reference to logical positivism's heyday in the "late nineteenth century") than on her "strangely Hegelian" attempt to draw parallels between chaos theory and post-structuralism. Hayles's parallels are lampooned, as the authors try to demonstrate the absurdity of even making such connections in the first place:

> Why should a theory of dynamic systems be more closely related to the gyrations of literary exegetes than it is to major league baseball or Jane Fonda's workout tapes? Why not compare Derrida to Charles Manson, or the Feigenbaum number to Roger Clemens's earned-run average?

This gives a good sense of *Higher Superstition*'s tone, as well as its strange attraction to baseball analogies (Babe Ruth appears a couple of pages later). But beneath the vitriol, Gross and Levitt make an important point about the limits of Hayles's Zeitgeist criticism. The parallels between deconstruction and nonlinear math may seem convincing, but how can we verify that they emanate from a common cultural context, and not pure chance? Significantly, Gross and Levitt's critique—why this parallel and not another?—has also been leveled against chaos theory itself. In a *Scientific American* article last year, biologist Jack Cowan—who actually sits on the Santa Fe Institute's board of directors—complained about the "reminiscence syndrome" which plagues the computer simulations so essential to chaos and complexity: "They say, 'Look, isn't this reminiscent of a biological or physical phenomenon!' They jump in right away as if it's a decent model for the phenomenon, and usually of course it's just got some ac-

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cidental features that makes it look like something." Just because the phase portraits resemble one another, Cowan suggests, it doesn't necessarily follow that the two systems obey the same fundamental laws. This should give pause to the advocates of literary chaotics: If the new sciences themselves have relied too heavily on superficial resemblances, then surely their shadows in the humanities must be even more illusory.

NOVELS ARE NOT SELF-ORGANIZING SYSTEMS. THAT'S WHY WE NEED NOVELISTS.

WITHOUT a doubt, the reminiscence syndrome haunts the burgeoning field of literary chaotics. Imagining a text as a complex system is a dangerous game, mainly because it establishes a burden of proof that literary critics rarely confront in their work. Dabbling in metaphors is no crime, but with the new sciences, this sort of offhand analogy carries a lot of weight: Saying that a novel behaves like a complex system comes perilously close to saying that a novel is a complex system. Once that line is crossed, the statement becomes a scientific proposition—and thus vulnerable to attacks along the lines of *Higher Superstition*.

The greatest problem with literary chaotics may be that a work of literature is not a system at all, in the Santa Fe sense of the term—that is, a dynamic mix of agents interacting in real time. Novels, for example, may be *about* complex systems (cities, economies, ecosystems, and so on), and they are certainly the *products* of complex systems (the neural nets of the human mind), but they themselves are language-based, static, dictated from the outside. Unlike the self-taught computer of Powers's *Galatea 2.2*, novels do not "arise from their own internal and continuously changing states." Novels do *not* self-organize—that's why we need novelists. And indeed it may be novelists who prosper most from the rise of literary chaotics, given the ease with which they can smuggle imaginative goods back from the kingdom of chaos. For novelist Powers, the backlash against poaching is a red herring, a "blind lead" distracting us from more important questions about the impact of scientific advancement on contemporary culture. "It's clear that science is capable of transforming all sorts of things," he says. "What we haven't decided is what we ourselves want to transform. That's the distinction between fact and meaning, and it's there that fiction can play an important role."

Literary critics interested in the new sciences should not lose heart, though. While an individual novel may not pass muster as a complex system, the larger behavior of literary culture may very well prove to be a dynamic, self-organizing system, one that can be illuminated by the phase portraits of chaos and complexity theory. Successful genres, for instance, function much like basins of attraction, luring the entire literary system toward their repeated patterns. Imagine a turbulent soup of different genres jockeying for attention within the culture at large, with no single attractor in sight—until a phase transition kicks in and the entire system organizes itself around a dominant genre in a matter of years. The story of the novel follows this pattern precisely. European prose fiction muddles through a few centuries of idle experimentation—from Rabelaisian satire to the Spanish picaresque—and then hits some kind of threshold point around 1750, after which the novel very quickly becomes the dominant literary form of the nineteenth century. More conventional critics attribute this phenomenon to the popularity of individuals like Daniel Defoe and Henry Fielding, while the materialist tradition sees the novel's success as an offshoot of industrialization. But what if the novel's takeoff was the product of the internal dynamics of European culture, the product of the self-organizing behavior of the literary system itself? This sort of approach demands that the critic zoom out far enough to see the literary system as the fundamental unit of analysis, rather than the individual text—a vantage point that will alarm many critics trained in close readings. Literary critics with more historical interests, however, may find the broader focus liberating.

In fact, Franco Moretti's most recent essays on literary geography have turned in this direction, relying on quantitative data to present a model of literary history: library records, publication figures organized by genre, book sales, and so on. But even Moretti doubts that the tools of chaos and complexity will ever be more than extended metaphors in literary studies. "Literary criticism is going to have to make some serious advances in taxonomy and morphology if it's ever going to find a rigorous use for complexity theory," he says. Without a precise method for classifying genres and formal devices, critics can't possibly hope to build phase portraits of the larger literary culture. Before you can model a complex system, you have to have a solid understanding of its constituent parts, some rigorous unit of measure. You need a set of *variables*. And what variables lie behind, say, the rise of the novel? Several come to mind: middle-class literacy rates; the growth of a female readership; the influence of the newspapers and the feuilletons. But where would you stop? And how would you quantify and compare them? Even the notoriously "fuzzy" phase portraits of the new sciences require at least this much precision—the sort of thing that may prove beyond the reach of literary criticism, with its hazy, subjective categories and ambiguous texts. After all, you can't model the phase portraits of literary genres without a stable understanding of what constitutes a genre in the first place.

There is no little irony in this point: The sciences of noise and turbulence and chaos run aground against the real noise of literary culture, where even the most basic categories are subject to dispute. Before literary criticism can tackle chaos, the lesson seems to be, it may first have to learn how to deal with order. "It's like looking for the butterfly effect," Moretti says, grinning mischievously, "without a butterfly." *If*

Steven Johnson is the editor of Feed, an on-line journal of culture and technology. His article "Repossession: An Electronic Romance" appeared in the May/June 1995 issue of Lingua Franca.

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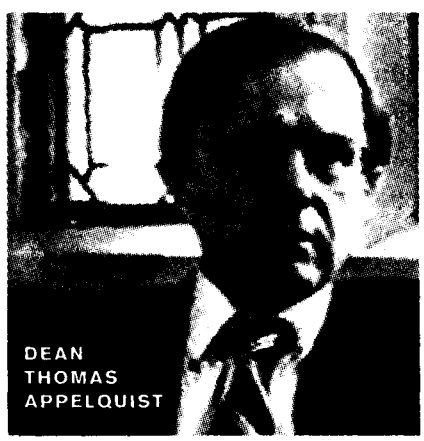
WALKING THE LINE

IN NEW HAVEN, GRAD STUDENTS AREN'T SURE IF THEY'RE ESTEEMED APPRENTICES OR EXPLOITED WORKERS. AND NEITHER IS ANYONE ELSE. A REPORT FROM THE YALE GRADE STRIKE.

Graduate students, janitors, and secretaries throng into Yale's Woolsey Hall, chanting "Un-ion! Un-ion!" in resounding chorus. A clean-cut young man in khakis and a striped tie sits in a leather armchair next to a window. "Unions have had a stranglehold on the way things are done here," he is saying. "The idea of treating the university like a steel mill and pretending that as graduate students we're simply workers is to pretend we came here to work as employees. That's simply not true." A young woman in a baseball cap looks at us from across a seminar table in an empty classroom. "When your average American hears the word 'union,'" she says, "they think Mafia, Jimmy Hoffa, corruption, and blue-collar workers who make $60,000 a year."

These images are from *Radical?*, a forty-five minute documentary film by a Yale College student named Laura Dunn. Dunn's radicals are an unlikely bunch: a group of graduate students called GESO, whose five-year struggle to form a legal labor union has polarized the campus and exposed Yale to much unwanted public scrutiny. GESO—for Graduate Employees and Students Organization—contends



DEAN THOMAS APPELQUIST

that Yale's graduate instructors in the humanities and social sciences are workers like the school's janitors and secretaries and, like them, are entitled to collective bargaining and a contract. Yale's administration insists that graduate students can't possibly be workers, since they are admitted (not hired) and receive stipends (not wages). Graduate students, says the university, are apprentices to the academy. When they teach a class, it's vocational training, not a job.

Radical? contains virtually no narration: Dunn simply splices together what she sees and hears. And what she hears doesn't entirely add up. At one point in the film, associate dean Jonas Zdanys tells her, "Collective bargaining is not the way through which students and faculty members should resolve their concerns." In the very next sequence, labor historian David Montgomery confides, "I think collective bargaining is a very appropriate means for dealing with group problems." Later, we hear GESO's chair, Robin Brown, state that graduate instructors "do over half the teaching" on campus, only to cut to the image of deputy provost Charles Long, who says, "We pride ourselves in having our faculty do the bulk of the teaching at Yale College."

The stark contradictions of *Radical?* point to the vast chasm separating GESO sympathizers from their opponents—who by now include the vast majority of Yale's administrators, faculty, and undergraduates. How did things come to such a pass? Several hundred graduate students, raised on the privileges of the apprentice—membership in an exclusive society, financial sponsorship, and, if all goes well, the imprimatur of a powerful mentor—are now demanding the rights of the worker instead. How did so many students at one

BY **EMILY EAKIN**

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YALE'S STRIKING GRADUATE STUDENTS

COURTESY OF LAURA DUNN

of the country's most prestigious private universities come to identify more strongly with organized blue-collar and white-collar workers than with the faculty advisers whose jobs they hope one day to fill?

GESO'S latest, well-publicized bid for union recognition—this winter's unsuccessful grade strike—revealed at just how high a price that identification comes.

In the months leading up to the strike, student membership in GESO reached an all-time high of 695, or 65 percent of its avowed constituency. (GESO says that the 1,100 doctoral students in the natural sciences fall outside of its collective bargaining unit because of basic differences in the structure of their financial aid.) During the fall, GESO representatives met with Dean Thomas Appelquist several times, and in November GESO presented a ten-point platform for negotiation. But on the subject of unionization itself, the administration refused to waver. "I can't imagine any scenario in which the university would choose to recognize them as a union," declared deputy provost Long at the time. It's a remark intended not as provocation but as a statement of fact.

Frustrated by the university's stand, GESO took the dramatic step of calling for a grade strike. On December 7, after a closed vote at GESO's campus headquarters, about 230 graduate instructors in the humanities and social sciences resolved to hold back their students' grades until Yale agreed to recognize the union and negotiate with it over compensation and working conditions.

The strike vote met with stern warnings of reprisals from the administration and such a volley of invective from just about everyone else that even veteran GESO activists were taken aback. Dean Appelquist notified graduate student instructors that participation in the grade strike might preclude them from teaching during the spring semester. And the French department sent around a memo stating that failure to fulfill departmental teaching duties "could legitimately be taken into account in faculty evaluations of a student's aptitude for an eventual academic career...." (This was not an empty threat: In November a GESO grad student on the job market learned that in an otherwise flattering letter of recommendation, Yale College dean Richard Brodhead had asserted that she was "a poor listener" on the union issue and that she had "shown poor judgment" by voicing her grievances to a Yale donor.)

"Our biggest fear was that the university would ignore the strike and act like it wasn't happening," says Lisa García, a GESO member who was teaching a section of "Introduction to American Politics." "I never expected faculty to look their graduate students in the face and say, 'I'm going to ruin your career if you don't turn your grades in.'" But student grades, Dean Appelquist had stated, were ultimately a faculty responsiblity, and several professors felt obliged to take preemptive action. Some TAs were asked to turn in all student records immediately. And when three TAs refused to do so, their professors

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DEAN RICHARD BRODHEAD

filed complaints with the dean. "I consider this action outrageous, irresponsible to the students ... and totally disloyal," wrote David Brion Davis, professor of History 143a, "The Origins, Significance and Abolition of New World Slavery." When his striking TA, Diana Paton, arrived to proctor the final exam, she found the door to the room locked and guarded by three men in suits. Davis emerged, she recounts, only to turn her away. "He took this extremely personally," Paton says now. "He told me he considered it 'an act of betrayal.'"

So, too, apparently, did the overwhelming majority of Yale's professoriat. Indeed, the degree to which faculty experienced the strike as a personal and professional affront is significantly at odds with GESO's depiction of faculty and undergraduates as innocent bystanders in their dispute with the administration. At an emergency meeting on December 21, the faculty voted almost unanimously to repudiate the grade strike. "It was the wrong tactic," explains Michael Holquist, a professor of comparative literature. "It was a violation of the kind of trust that obtains between people jointly engaged in teaching." Holquist's reaction is representative. "Many of us feel GESO made a terrible strategic error," says a humanities professor. "They claim they're striking against Yale, but it's the undergraduates and faculty who were affected. Even sympathetic, leftist faculty got upset. There is a sacrosanct notion at Yale: Teaching is inviolable." Peter Brooks, chairman of the comparative literature department, is more succinct. "What faculty in his right mind wants a TA who's not going to do the grading?"

By and large, the undergraduates concurred. "They undertook an obligation and reneged," says Mark Oppenheimer, a senior and president of the Yale College Democrats. "They're holding the grades hostage of people they have no beef with."

For their part, GESO members say they *had* considered how undergraduates—especially seniors with graduate-school applications due—would be affected if their grades were held past the official registrar deadline of January 2. "We felt responsibility, fear, and guilt," Lisa García remembers; but she says GESO was reassured to learn that Harvard and Princeton don't submit fall grades until early February. Surely, GESO members thought, the grade strike wouldn't last that long. Even so, García admits, "One of the hardest moments was when a student applying to medical school asked me to make an exception. She wanted her grades as soon as possible. I told her I'd be willing to write a letter."

AS the strike dragged into exam period, the rhetoric escalated considerably. The three TAs cited in faculty complaints were served summonses to attend disciplinary hearings in January. Meanwhile, the *Yale Daily News* took up the cause of outraged undergraduates, encouraging the university to "eliminate the self-styled teaching assistants' union" and to mete out "severe academic punishments" to the noncompliant. Eighty graduate students opposed to the strike sent a letter to Dean Appelquist offering their services as graders. One told the *Daily News* that GESO was like "the Nazi party, where only people who are in the party can vote."

GESO responded in kind, calling the university's impending disciplinary hearings "show trials." And, on January 10, as the first hearing got underway, GESO, with the support of Yale's employee unions, staged a rally outside the Hall of Graduate Studies. In prearranged agreement with the New Haven police, 137 demonstrators had themselves arrested during an act of civil disobedience, while a woman from Local 35—Yale's maintenance and service workers' union—sang "We Shall Overcome" from the back of a pickup truck.

CNN and the *New York Times* showed for the rally, but more significantly for GESO's cause, so did sympathetic faculty from half a dozen other schools, including Columbia, Trinity, and Brooklyn Polytechnic. For all the hostility provoked by the strike on campus, there was an equally impressive outpouring of support from off campus. In petitions circulated over the Internet, and in personal letters and e-mail to president Richard Levin and the faculty, academics and alumni, both distinguished and obscure, weighed in with the view that, as Harvard's Cornel West expressed it, "all members of a university community are free to engage in political activity—including union activity—without fear of reprisal." Even more encouraging to GESO was the news that the executive body of the Modern Language Association had voted to censure Yale for failing to uphold graduate students' right to "participate in union activities, including job actions" without fear. (The censure resolution has yet to be ratified by the MLA membership.)

The Yale administration, however, was

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WHEN STRIKING T.A. DIANA PATON ARRIVED TO PROCTOR A FINAL EXAM, SHE FOUND THE DOOR TO THE ROOM LOCKED AND GUARDED BY THREE MEN IN SUITS.

unfazed. In early January, Dean Appelquist sent letters to every striker, stating that spring teaching assignments would be automatically withdrawn if students failed to honor new deadlines for grade submission. As the deadline for instructors with their own course passed, in at least one department strikers saw their spring teaching positions being advertised. Rumors circulated that retired English faculty had been invited to teach sections.

THE administration's strategy soon took its toll. Many students, forced to choose between their political allegiance and their academic and financial standing, sheepishly withdrew from the job action. According to GESO, between January 2—the original deadline for grade submissions—and January 14, the number of strikers dwindled from about 230 to about 125 students. (The administration claims only 71 students held out that long.) "I was terrorized," says a modern language TA who dropped out of the strike after attending a departmental meeting. "I made my decision completely out of fear. I was so ashamed, too, because I'd promoted the strike to everyone I could get ahold of." On the night of January 14, the group at last voted to call off its strike.

Even with the grade strike's collapse, unionization remains a pressing issue for Yale—and, increasingly, for the profession, where reports that grad students feel overworked, underpaid, and anxious about the future are received with sympathy and alarm. For example, a resolution directed at Yale and passed on December 2 by the American Association of University Professors' Collective Bargaining Congress explicitly endorsed the right of all graduate TAs to collective bargaining and to job actions, including grade strikes. (That resolution was recently approved by the AAUP's executive committee.) Moreover, in the November-December issue of the AAUP publication *Academe*, Cary Nelson, a professor at the University of Illinois at Champaign-Urbana, known for his radical views, had advocated immediate graduate student unionization as a pragmatic response to a disappearing job market.

Everyone knows there are no jobs for Ph.D.'s, Nelson argued, but we are in denial about what that fact means for the

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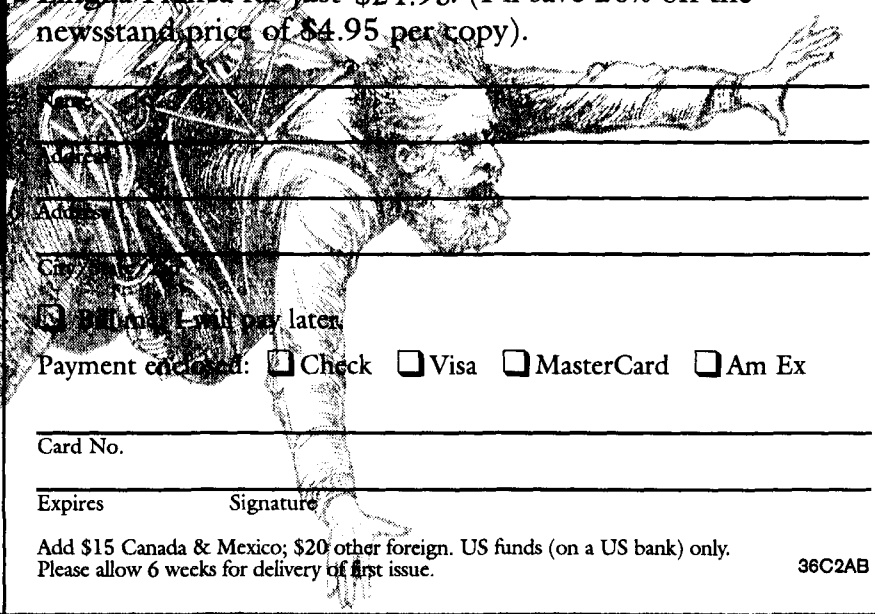

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growing number of graduate students toiling toward a prospectless future. "Apprenticeship has turned into exploitation," he declared. "Without a viable job market, PhD programs have only one economic rationale—they are a source of cheap instructional labor for universities." Nelson enumerated the evidence—low pay, heavy workloads, inadequate or costly benefits, lack of job security—and offered a program for improving graduate student life that made the grade strike at Yale look like kid stuff.

Write a campus bill of rights for grad students, he urged, and, above all, organize. "For those colleges and universities historically invested in their national prestige, the power to embarrass faculty, administration, parents and alumni by protests, work stoppages, and strikes may be significant," he advised, "but withholding instruction alone will not win recognition at most institutions." In small towns where the university is a major employer, students could keep back rent and utility payments and boycott local businesses. "One might organize shopping trips to other states for all purchases," he proposed, and thus "get the business community to pressure boards of trustees and legislators to make concessions to a union."

Here was revolution matter-of-factly laid out in an easy-to-follow, twelve-step formula, and here, as well, was a framework for understanding the Yale grade strike. Sure enough, a few days after it ended, the *New York Times* offered its analysis: YALE STUDENT STRIKE POINTS TO DECLINE IN TENURED JOBS. And up to a point, the *Times* was right. Last year, for example, Yale's English department—where GESO membership is about 90 percent—was rated the best graduate program in the country, but still managed to place only two out of fifteen students in tenure-track jobs.

But is the job market really to blame? Perversely, it's an explanation that Yale faculty, administrators, and union activists can all embrace because it turns Yale into a symptom rather than a cause (GESO students "are acting out their anxiety about the market," as one humanities professor puts it) and because it lends GESO's campus "job actions" a higher rationale. ("After you've spent six years here, there's no guarantee that you're not going to be teaching a 5:5—the teaching load at Cal State," says Lisa García. "Yale has a $4.2 billion endowment. It can afford to make life better.")

Yet GESO's union drive dates back to the fall of 1990, when the experts were still predicting plentiful work for young PhDs. Clearly, other forces, some of them peculiar to life at Yale, were conspiring to persuade more than two hundred graduate students to antagonize faculty and undergrads and jeopardize strategic academic relationships—even their careers—for the sake of union recognition.

GESO students often bemoan their woeful compensation. But is it really possible that doctoral candidates at a school whose remarkable 15.5 percent average annual return on its $4.2 billion endowment was front-page news in the *New York Times* last year are among the more exploited apprentices of academia? Currently, 90 percent of Yale's graduate students in the humanities and social sciences receive full-tuition fellowships and a stipend of $9,940 for the first two years of course work. Students in the third and fourth year are expected to earn the same amount by working as TAs. As part of their financial aid, graduate students get automatic primary-care health coverage and pay a subsidized $696 annually for hospital insurance. On these facts, GESO and the administration agree. On what these facts mean, there is much less consensus.

"We make $2,000 less than Yale's own estimate of the cost of living in New Haven for one year, and we're the only employees on campus who work more than twenty hours a week and don't receive [free] health care," says GESO's chair, Robin Brown. "We give out $50 million dollars in financial aid to graduate students every year, and we're operating with a budget deficit," counters associate dean Jonas Zdanys. "They really are among the blessed of the earth," Yale's Peter Brooks told the *New York Times*. "So I sometimes feel annoyed at them seeing themselves as exploited." Camille Ibbotson, a doctoral student in art history and an outspoken GESO critic, asks, "Why should I be given this for free? I will never have students like I do at Yale." Even an undergraduate such as Mark Oppenheimer, who says he's a "strong supporter of unions," doesn't get GESO's gripe. "It's hard to tell an undergraduate who's in debt $27,000 a year that your $10,000 stipend and full-tuition waiver isn't enough," he says. "You could argue that there is no one *more* privileged than the graduate students."

Not even GESO—which has conducted extensive research on the subject—will tell you that TAs at Yale are in singularly dire financial straits. "Yale gives comparably less than other peer institutions," says one former GESO member. "But the 'miserable life' explanation is a red herring. There is no grad student who couldn't make a better living doing something else."

RICHARD LEVIN

Certainly the administration doesn't buy the immiseration thesis. In its view, GESO's intransigence has more to do with political zeal than with financial woe. "GESO is very ideological in the sense that it wants a negotiated, binding contract," says Zdanys, who admits he's "not familiar" with GESO's platform. Some professors suggest that GESO members are living out a misplaced fantasy of working-class activism. It's a fantasy, they add, that is only fueled by GESO's close cooperation with the university's strong employee unions.

Yet GESO's platform is no incendiary document retrieved from the Wobblies—or 1968. A surprisingly modest set of demands, it calls for a $2,000 raise, tuition waivers for all TAs, a ceiling on section size, four semesters of guaranteed teaching, formal teacher training, an impartial grievance procedure, and a more "diverse" university. With the exception of the diversity

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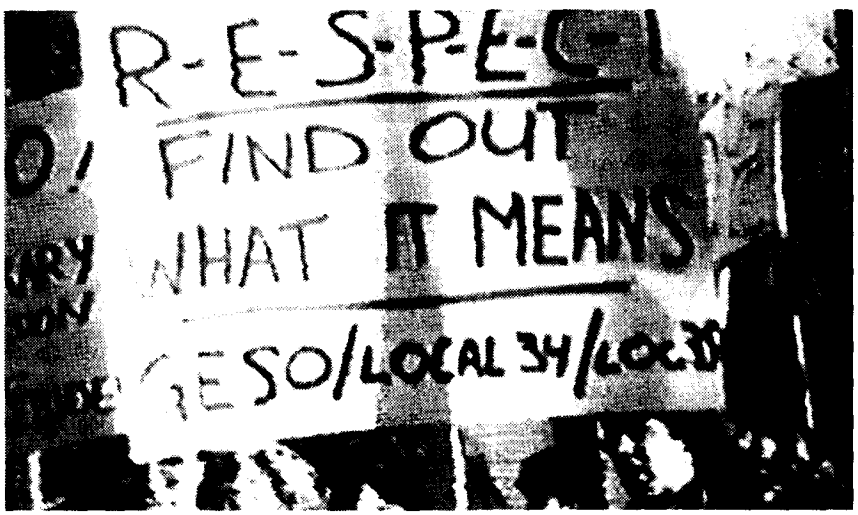
clause, GESO's program does not stray far from the practical concerns of making a decent living. These are, in theory, the kinds of demands with which most graduate students are likely to agree. "We have a pretty broad-based union," says Robin Brown. "We have one member who was a Republican alderman, we have some devout Christians. We always get accused of being a radical cell, but that's not true. Graduate students in general tend to be a fairly moderate group." And although faculty and administrators often refer to GESO as a "minority of a minority" or a "narrowly focused interest group," conversations with pro-GESO and anti-GESO graduate students on campus reveal strikingly similar preoccupations.

Four graduate students sit around a Formica conference table in union headquarters, the third floor of an old church on the edge of campus that GESO shares with Locals 34 and 35. The students belong to what Dean Appelquist calls GESO's "committed hard core," a group, elaborates Dean Zdanys, that is "more interested in the process of unionization than in the results of that process." These are serious-looking young men and women, in their late twenties or early thirties. One is married and has three children. All are working on dissertations.

"The way I think about it," begins Chris Cobb, a doctoral student in English, "is that any group has the right to organize itself and seek to put its interests forward collectively, but it's not every group that will feel it needs to exercise those rights. If graduate students had always felt they were well treated here and were part of a community, we probably never would have fought hard about our rights to collective action."

During the next hour and a half, though Cobb and his fellow GESO activists allude to the job market, their teaching stipends, and their status as workers, the talk revolves around other subjects. Again and again they speak of bureaucratic confusion, indifference, and disrespect. As they recite from their repertoire of grievances—teaching assignments that evaporate between semesters or an administrator's apparently condescending remark—they suggest that perhaps there is something in the institutional culture of Yale itself to account for the escalating strife.



LAST YEAR, YALE'S ENGLISH DEPARTMENT—WHERE GESO MEMBERSHIP IS ABOUT 90 PERCENT—WAS RATED THE BEST PROGRAM IN THE COUNTRY, BUT STILL PLACED ONLY TWO OUT OF FIFTEEN STUDENTS IN TENURE-TRACK JOBS.

THE transformation of TAs from disgruntled apprentices into activist employees dates to the administration of former Yale president Benno Schmidt. Emerging from the remnants of an earlier activist group called TA Solidarity, GESO began in 1990 as a loose network of graduate students in the humanities and social sciences who suddenly found themselves required to follow the strict new Kagan-Politt plan, named after the deans who conceived it. Designed to put an end to what Schmidt termed the "endless, demoralizing drift" of students lingering in doctoral programs for years, the Kagan-Politt plan was controversial from the outset. It included departmental budget cuts; a 25 percent reduction in TA positions; a one-month limit on incompletes; an $8,000 dissertation-year fellowship to be obtained by the sixth year; and, most alarming to graduate students, a provision to cut off those who failed to complete their degree by the end of that year.

Today, Yale administrators frequently argue that GESO disrupts the collegiality of the learning environment with all its talk of regulations and work rules. But Michael Denning, an American studies professor and a GESO supporter, points out that "Schmidt and Kagan were the first people who started talking about 'contracts' with graduate students. They instituted the sixth-year rule so that after the sixth year, you couldn't register, you couldn't use the library, you couldn't have health benefits—in order to shorten graduate education. They actually invented a sheet where you write down what you're going to do in the next year and it has to be signed off. And some dean was so incautious as to say that this was a 'contract.' If you didn't do what you'd said, they would consider that the next time you were up for fellowship money or

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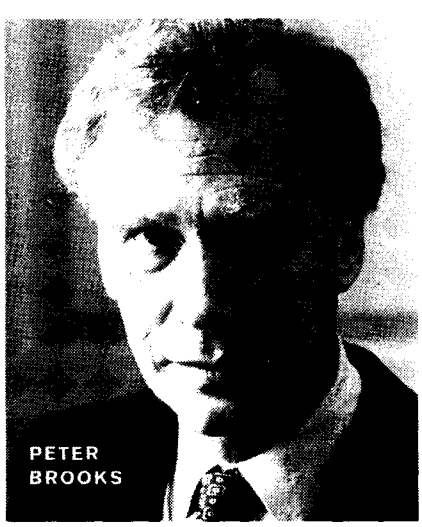
whatever." GESO newsletters from 1990 featured complaints from frustrated TAs about both sections with fifty students and a lack of jobs. After Schmidt left Yale two years later, aspects of the Kagan-Politt plan were abandoned, but it was largely through GESO-organized protests that benefits for sixth-year students were reinstated, TA stipends were increased to more accurately reflect workloads, and money was budgeted for a student-designed teacher-training program. GESO's first big membership drive was in the fall of 1991, followed by brief teaching strikes that winter. "To some extent, GESO is a legacy of some of the actions taken at that time," says Dean Appelquist. "There was a tremendous outcry, and the following administration backed off quite a bit."

One reason GESO's outcry in 1991 and 1992 didn't fall on deaf ears was that it had the financial and tactical support of Yale's employee unions, whose successful ten-week strike in 1984 has become something of a textbook model for innovative unionizing in the post-Labor era. "On Strike for Respect" was the slogan of the 1984 action that revolved around issues of comparable work and equal pay for women in the newly recognized Local 34, Yale's union of clerical and technical workers. When most of Local 35, representing Yale's maintenance and service workers, struck in solidarity, the campus was virtually shut down, forcing the university to send undergraduates equipped with meal tickets into local fast-food restaurants.

Some faculty and administrators are convinced that the locals are "exploiting" graduate students. GESO activism, they correctly observe, tends to peak during periods directly preceding Yale's quadrennial contract negotiations with the locals. In 1991, for example, the unions gave GESO $100,000, office space, fax and telephone use, and, most critically, unlimited opportunity to learn the rhetoric and strategies of organized labor. (Thanks to notoriously aggressive organizing—"You get marshaled into going out to coffee," says one English grad student who has resisted repeated advances—GESO now has almost 700 members, whose $45 annual dues support a student staff of five.)

It is no coincidence, say critics, that GESO's recent militance coincides with a bitter contract dispute between the university and Local 35 over the introduction of a two-tier wage system. On February 7, the clerical and technical workers walked off the job, and 300 classes moved off campus in solidarity. Are the locals using grad students to spearhead their own campaigns?

"THEY REALLY ARE AMONG THE BLESSED OF THE EARTH," PETER BROOKS TOLD THE NEW YORK TIMES.



PETER BROOKS

Certainly graduate students are useful for bringing added local and national pressure to bear on the school's administration, but historically—in 1984, for example—a sizable faction of students and faculty have tended to support the locals anyway. "We're all employees of the same employer," says Deborah Chernoff, a locals spokesperson. "The way the administration treated graduate students on campus is not dissimilar to the way the university treated female clerical workers in 1984." "They used the same rhetoric," echoes Michael Denning, "that it would destroy collegial relations between faculty members and secretaries. In fact, it's improved the place immensely."

ULTIMATELY, the university's refusal to recognize GESO—vigorously reaffirmed in a recent letter to donors and alumni—hinges on a very particular understanding of academic collegiality. For administrators, collegiality has less to do with shared governance than with benevolent paternalism. Collective bargaining "would change the whole character of our relationship with graduate students," explains Dean Appelquist. "It would interject the kind of structure that just doesn't fit a mentoring kind of relationship. I see the relationship with graduate students as an apprentice version of the relationship I have with junior faculty." Faculty tend to be more specific than administrators in their criticisms—and more revealing. "A union just seems to militate against core values," says Peter Brooks. "It means that the whole hiring, punitive firing, advancement, and recognition of teaching fellows would be out of the hands of the faculty and administration and in the hands of the union."

GESO's platform does not address the meritocratic basis of academic policy per se, but by advocating formal rules on the allocation of teaching positions, a graduate student union could conceivably restrict faculty and departmental discretion in these matters. Still, it's hard to see exactly how. "A union obviously does not destroy faculty-student relationships," insists Michael Bérubé, a professor of English at the University of Illinois at

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"WE MAKE $2,000 LESS THAN YALE'S OWN ESTIMATE OF THE COST OF LIVING IN NEW HAVEN FOR ONE YEAR," CLAIMS GESO CHAIR ROBIN BROWN.

Champaign-Urbana, who has written about the job crisis in the humanities. "The way I read this is if graduate students tell faculty 'Our relationship is something other than wholly benign,' they respond with violence: 'All right, if you're saying I'm not just your mentor/father figure, then I'll have to hurt you.'"

When the only model for understanding power relations at a university is benevolent paternalism—a system of nurturing parents and dependent children—it's almost impossible not to see "job actions" as personal betrayals. Tom Thurston, a GESO member in American studies, describes an encounter last December with a top administrator who invoked the rhetoric of a dysfunctional family to describe the effect of the grade strike on collegial relations. "That's a construction we've never put on what we're doing," says Thurston. "This isn't about patricide. We're not trying to overturn the father, or the mother. We see this as work-related." But the administrator has a point: As long as graduate students hope to learn anything from their mentors, and remain dependent on them for the evaluations that lead to a job, some kind of parent-child relationship will remain.

"Yale deserves GESO, but we don't," quips a doctoral student in classics. The problem, he implies, is not that benevolent paternalism is inherently objectionable, but that the university hasn't employed it to full advantage. And there are signs that Yale has been a neglectful parent. This January, for example, President Levin told the *New York Times* that graduate students teach only 9 percent of Yale's college enrollment. GESO, on the other hand, maintains that in terms of classroom "contact hours," graduate students spend significantly more time teaching than faculty do. This gross discrepancy points less to dubious methods of calculation—as both sides have claimed—than to a culture in which the interactions of undergraduates with faculty are given precedence over graduate student contributions. "What astonishes me is that instead of making the case for graduate instruction, Yale simply denies that graduate students do any real teaching," marvels Michael Bérubé. Former Yale president Benno Schmidt sounds a similar note: "graduate student teaching has never been treated as a proud or enriching part of undergraduate educa-

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tion at Yale. It's always been approached apologetically. There is a lot of talk about being teaching apprentices, but it's often belied in practice."

It's a sentiment that graduate students who hold diverse views on the union drive share. "Despite the importance of the work we do in teaching undergraduates, we are not a highly valued constituency here," says Catherine Pellegrino, a GESO student in music. Sitting in her tiny sixth-floor suite in one of Yale's largest neo-Gothic towers, anti-GESO student Camille Ibbotson agrees. "There is absolutely no acknowledgment from the administration of how hard we work, how much of a difference we make. No faculty member has ever visited my class or expressed an interest in what I was doing. There is no formal teacher training in my department."

In this atmosphere, even official attempts to address graduate student concerns sometimes come across as patronizing. The new, multimillion dollar McDougal Graduate Student Center, scheduled for unveiling this fall, is frequently offered as evidence of the administration's commitment to improving graduate student life. Expected to house Working at Teaching, the student-initiated teacher-training program, as well as academic forums, career talks, and social services, the center represents a substantial conceptual and monetary investment. But the word around campus is that administrators think graduate students are lonely, and the McDougal center can fix that by giving them a place to meet. This attitude seems in keeping with one of Zdanys's remarks. "Robin Brown is a bright young woman," he says with feeling. "But she's unhappy here."

GIVEN their grown-up gripes over compensation, health insurance, and section size, GESO students don't want to be told that they are sad or lonely, even if it's true. Faced with a brutal job market, GESO students say they want to improve and protect their material existence, and they are convinced a union contract could accomplish this. But there's no guarantee it could win them the appreciation and recognition that many evidently crave as well. While a contract might not harm relationships between students and advisers, there is little reason to hope that it would enhance them either. You can strike for respect, but it's nearly impossible to legislate it.

As the spring semester gets underway at Yale, the administration has made efforts to repair its relationship with GESO—and to defend the school's public image. Two of the students who underwent disciplinary hearings were convicted of minor charges (for disruption of university business and defiance of university authority). The third student's hearing was canceled, and the sentences in the first two—a prohibition on teaching this spring—were overturned (although letters of reprimand remain in the students' files). Meanwhile, most of the GESO members who lost their own courses for striking have found work as TAs—meaning their "punishment" amounted to about an $800 pay cut. The university's attention is now focused on the intractable locals. But the stark oppositions of *Radical?* remain. "Support for GESO has been dwindling," Dean Appelquist told me at the end of the grade strike. "It's probably smaller now than it has ever been." Robin Brown offered another interpretation: "Yale has probably done more in the last five weeks to ensure that there will be a union here than it has done in the past six years."

Administrators and faculty alike believe that a graduate student union threatens the autonomy and flexibility of an academic institution. "Graduate students could come forward with a viable organization that would think of governance in the terms universities like," says Peter Brooks. "Dialogue, cooperation, endless hours of committee meetings, compromise, and so on. Then we could get somewhere." But having come of age with an absentee father, GESO is unlikely to be tempted by a simple invitation to return to the fold. Now in its third generation of leadership, the organization, for some students, has become a legitimate means of addressing immediate grievances. And it has the survival instincts of the self-parented child. Aggressive, willful and demanding, GESO just won't go away. ℔

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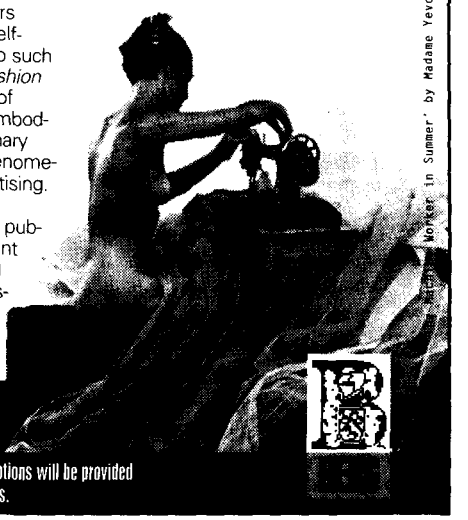

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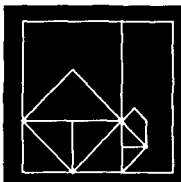

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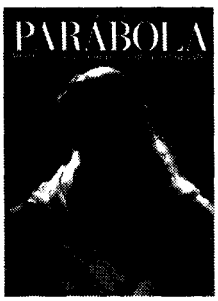

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HIGHER LEARNING

"To pray, to understand, was for me one and the same thing."—Raissa Maritan

I.

Intellectual fashions being what they are, the next major issue facing American higher education may well be the revival of religious faith. If politicians can discover values, perhaps even academics will.

There certainly exist sufficient grounds for thinking they should. Universities, shaped by faculty priorities, are hands down the most secular institutions in American society. And at those institutions, disputatious professors, who quarrel about everything else, are all too quick to agree that religious education is a contradiction in terms. Meanwhile, students who had come to college familiar with at least one great literary work cannot now be expected to know the major biblical narratives—let alone the history and dogma of their own creeds. Across the spectrum, the college years are a time for questioning faith, not reaffirming it.

When everything modern is under attack, it can hardly be surprising that the secular university, modernity's most representative accomplishment, is also found wanting. The case for reintroducing religion into the American university crops up across the map. Relying on the arguments of University of Chicago law professor Michael McConnell, the U.S. Supreme Court recently ruled that the University of Virginia could not deny funds to a student group which published a Christian newspaper. In the January and February 1996 issues of *First Things*, a "monthly journal of religion and public life," distinguished scholars ranging from Gertrude Himmelfarb and Father Richard John Neuhaus to Stanley Fish criticize the liberal compromises which define the secular university. And recent books by George Marsden, Mark R. Schwehn, and Warren A. Nord together present a well-stated case for injecting more religious feeling and more religious content into the modern academy.

The Soul of the American University: From Protestant Establishment to Established Nonbelief
by George M. Marsden
(Oxford University Press, 462 pp., $35)

Religion and American Education: Rethinking a National Dilemma
by Warren A. Nord
(University of North Carolina Press, 502 pp., $19.95 paper)

Exiles from Eden: Religion and the Academic Vocation in America
by Mark R. Schwehn
(Oxford University Press, 143 pp., $26)

These arguments deserve a wide hearing. Although secular academics—with visions of the Scopes trial dancing through their heads—may think of the deeply devout as wanting nothing more than the reimposition of dogma, most of these writers present their ideas the way all academics should: through argumentation, appeals to history, and familiarity with the latest ideas in philosophy. Their accounts are among the most stimulating analyses of higher education one can find, far more profitable to ponder than the by now repetitive broadsides for or against identity politics or multiculturalism. And they lead in some unexpected directions. One of the ironies of the emerging debate over faith and knowledge is that outsiders necessarily become liberal and pluralistic in defense of religious values, while insiders all too often appear closed-minded and intolerant in defense of secular ones. But it is precisely the values of openness and tolerance to which advocates for religious inclusion appeal which ultimately undermine the case they so passionately make.

II.

If there is a movement to reintroduce faith into American intellectual life, George Marsden is its leader. Marsden taught for twenty years at a religious institution, Calvin College, in Grand Rapids, Michigan, before moving to Duke University and eventually to Notre Dame. His 1980 book, *Fundamentalism and American Culture* (Oxford), established him as one of the ma-

BY **ALAN WOLFE**

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jor historians of American religion. Although Marsden made his Christian devotion clear in an afterword, his book, perhaps reflecting the times, was hardly confessional or polemical. Not so for his later work and career. In a 1993 address to the American Academy of Religion, Marsden denounced the bias against religion inherent in the American academy. "I have seen cases in the field of religion," he wrote in *The Wall Street Journal* at the same time, "in which applicants for teaching positions or for graduate schools have been dismissed out of hand because they revealed that religious motives would shape their scholarship." Marsden says that he wrote *The Soul of the American University* to prove that "it is perfectly possible to have strong evaluative interests in a subject and yet treat it fairly and with a degree of detachment."

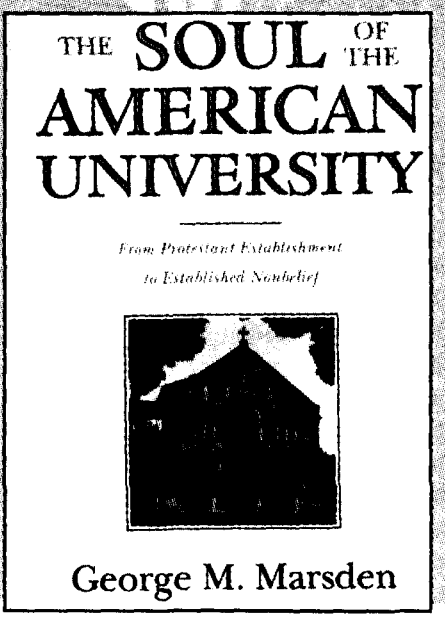
In that he succeeds. His historical narrative can be read with profit both by those who welcome and by those who fear a greater role for religion in higher education. With typical fairness and detachment, he writes that "there were undesirable features of the American Protestant establishment which led to equally flawed features of American disestablishment."

Early American universities, as Marsden relates, were explicitly sectarian and religious. Harvard and William and Mary followed Oxford and Cambridge in excluding dissenting sects. As a result, Presbyterian, Baptist, Congregationalist, and Dutch Reformed clergy took the lead in creating their own respective schools—Princeton, Brown, Rutgers, and Dartmouth among them. But if universities spoke to the faithful, they were also public institutions: Harvard College, for example, was created by the civil government of Massachusetts. The Bay colony's Calvinists saw no conflict between civil and church authority. But in a society in which there was no Church but many churches, it was only a matter of time before the sectarian and the secular impulses of the university came into conflict.

When they did, the religious character of the American university survived, says Marsden, only by accommodating itself to civil authority. Well into the nineteenth century, American colleges and universities remained committed to their religious mission. Eighty percent of the presidents of denominationally related colleges were members of the clergy in 1840, as were two thirds of the presidents of state colleges. As late as 1879, G. Stanley Hall, the founder of Clark University in Worcester, Massachusetts, surveyed the teaching of moral philosophy in American colleges and concluded that "the grounds of moral obligation are commonly deduced from Revelation."

Yet despite these signs of religious flowering, university expansion also had worldly aims: building the nation, reenforcing common values, abolishing slavery, preparing the ground for industrial expansion. To meet those objectives, Marsden points out, dogma and sectarianism had to give way—and, more or less promptly, they did. Religious commitments began to take the form of a generalized Protestantism not devoted to the propagation of any specific interpretation. "A university can not be built upon a sect," Harvard's Charles Eliot proclaimed in 1876 (at the founding of Johns Hopkins), words that resonated with other university builders such as Andrew Dickson White of Cornell. There need not be any conflict between religion on the one hand and science and humanism on the other, these men believed—as long as religion was cast in very broad terms.

Low-church universities were even quicker to accommodate themselves to secular forces. The University of Chicago may have sprung from John D. Rockefeller's Baptist faith, but the driving forces which made it a major player in American academia were its ties to industry, its openness to pragmatist thought, and its commitments to science and medicine. The career of one of its most illustrious faculty members, John Dewey, captures the transformation of the American university in the early decades of the twentieth century. Dewey was hired, at least in part, because—as a letter of recommendation written on his behalf put it—he was "a man of religious nature, a church member, and believes in working with the church." In later years, however, Dewey came to define religion so broadly that it became indistinguishable from what is now called secular humanism. "The simple fact was that once a college expanded its vision to become a university and to serve a broad middle-class constituency," Marsden writes, "the days were numbered when any substantive denominational tradition could survive." That was surely why Methodist schools—Duke, Vanderbilt, Emory, Boston University, Northwestern, Southern Methodist, Syracuse—all followed the same secularizing path from sectarian origins to regional and national stature.



Even Catholic universities prove Marsden's point, though in a contrary sort of way. A long suspicion of Catholic education in the United States lasted well into the 1950s, when Paul Blanshard published an infamous book called *American Freedom and Catholic Power* (1949). In that and a subsequent book, Blanshard painted a lurid picture of a Catholic cabal against American democracy, especially against the schools, one no different in form (and one perhaps even more dangerous) than the Communist conspiracy. So hostile was the atmosphere to Catholics in higher education that, as Marsden relates, when William Buckley published his *God and Man at Yale* in 1951, McGeorge Bundy essentially accused him of ingratitude in not recognizing how generous Yale was in accepting Catholics.

With hindsight we now know that this picture is incomplete. In *Contending With Modernity: Catholic Higher Education in the Twentieth Century* (Oxford, 1995), Philip Gleason points out that Washington, D.C.'s Catholic University of America (CUA), founded in 1889, was at first led by "Americanists," men who believed that Catholics "should accept what was good in modern civilization, integrate it with traditional teaching, and employ it as a resource in the church's evangelical mission of salvation." Between 1920 and 1930, ideas rooted in Aristotle and Aquinas revitalized conservative Catholic thought and influ-

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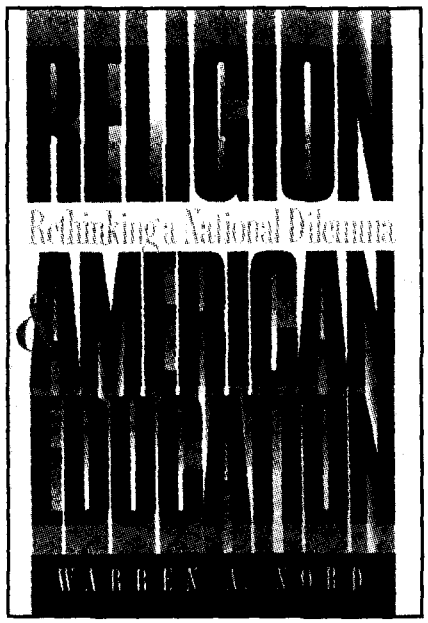
enced Protestant thinkers such as the University of Chicago's Robert Maynard Hutchins and the "New Humanists" Paul Elmer More and Irving Babbitt. Considering their distance from Europe, and the suspicions of many immigrants toward higher education, Catholic institutions struggled against huge odds to establish themselves as seriously committed to education.

Yet for at least forty years the odds won. Pius X's encyclical *Pascendi Dominici Gregis* (1907) effectively brought Americanism, and the reforms of CUA, to an end. *Studiorum Ducem* (1923), issued by Pius XI, pointed out that the teachings of Aquinas have "given us a complete refutation of the erroneous views of the Modernists." To the Church, philosophy was a method for finding the answers that it already knew. Hostile to modern thought, the Church was unwilling to allow American Catholic institutions of higher learning to join the "mainstream." No wonder that a 1934 survey of the American Council on Education found only five fields at Catholic University qualified to offer graduate work, one at Notre Dame, and none in any of the Jesuit institutions in America.

"Catholics," Marsden writes, "emerged from this era with one thing Protestants did not: universities with substantial religious identities." But they paid a very high price. Marsden notes that the 1927 *Who's Who in America* listed twice as many Unitarians as Catholics, even though there were three hundred times more Catholics in America than Unitarians.

After Vatican II, of course, things did begin to change. By the 1960s, Catholic educators had agreed to reforms such as allowing laity to serve on governing boards, and Catholic universities had established themselves as major centers of research and liberal arts education. But the history told by Marsden and by Gleason underscores the dilemma that religious universities have always faced: give religion priority of place, and a certain alienation from success in an increasingly secular and meritocratic culture followed; adjust to America's mobility and economic dynamism, and the old-time religion would have to go.

That dilemma remains to this day the defining reality in the conflict between college and church, whatever the denomination. Some institutions—primarily



fundamentalist or Catholic—choose, with full appreciation of the consequences, to retain their commitments to a particular faith. A few others, such as Brandeis, Boston College, and Notre Dame, while retaining a religious identity, have followed the path of once denominational Protestant universities in establishing themselves as inclusive institutions. Most of the rest have long lost any sense of religious purpose and have become, at least according to conservative critics, the spawning grounds of militant atheism. The founding bylaws of Duke, promulgated in 1924, stated that the aims of the university were "to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the Son of God." A mission statement for the same university adopted in 1988 spoke of promoting free inquiry, supporting diversity, educating students, fostering the exchange of ideas, and enriching the lives of people in the region. Therein lies the story of how the forces of secularization won their victory over the forces of faith.

III.

Caught between its religious origins and its accommodation to modernity, the American system of higher education developed what Marsden calls "a righteous consensus, Whig style." That consensus, fashioned in the latter half of the nineteenth century, is still firmly in place today. Compulsory chapel has long been abolished; religious concerns are largely ignored in the classroom; and when professors do teach about matters of faith, they tend to do so in widely inclusive, nonevaluative ways. While there are no doubt many professors who are believers, they tend to keep their religion to themselves amid the university's secular and liberal culture. Meanwhile, parents who find this system contrary to their values can send their children to private religious universities, where efforts are still undertaken to teach from within particular religious traditions.

Is this a good compromise? For critics like Mark Schwehn, Warren Nord, and Marsden, the answer is emphatically no. It's their contention that the academy contradicts its own values when it insists on strict secularism. Modern universities say they are committed to academic freedom, but they discourage believers from following their truth wherever it leads. They organize themselves into disciplines such as biology and economics which, in assuming that they have final answers to questions about nature or society, shut themselves off from important arguments made by religiously inspired critics about human origins or the limits of self-interest. They teach moral philosophy but have little understanding of moral character. And they have convinced themselves that they can teach *about* religion without teaching religion, a mistake that could be corrected by reintroducing theology back into departments of religious studies.

The central argument of Mark Schwehn's *Exiles From Eden* is that religious virtues can act as a corrective to a dominant, and misguidedly hubristic, view of the professor's vocation. Believing that their mission is to create knowledge, academics ignore at least two other historically important purposes of learning: shaping character and transmitting ideas and skills. How could the situation be different? For one thing, there is much to be said for humility. Both students and faculty make their mark by pointing out how Kant ignored this or Tolstoy neglected that. "Such quick, easy, and dismissive appraisals preclude the possibility of learning from these writers," Schwehn points out, asking us instead to be a little humbler in the way we approach greatness. Nor is faith inappropriate for an academic; to understand we first have to believe—if not in God, then at least in something. In the end, it is not mastery we ought to seek but understanding, which in

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turn "follows quite naturally from the affections of awe, wonder, and gratitude that constitute piety."

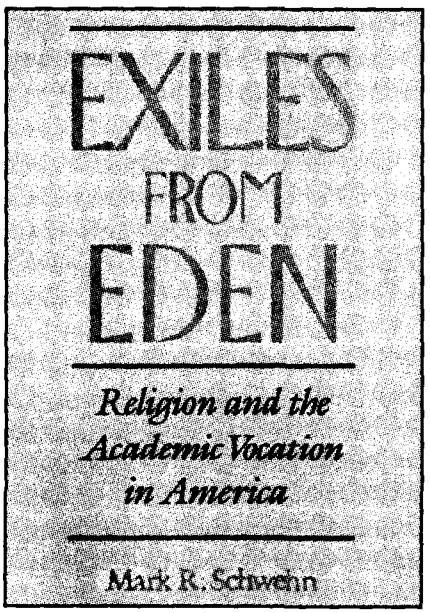
From this perspective, Schwehn offers a program for the reform of higher education. He would put less emphasis on pure scholarship and recognize many forms of academic writing, including more popular writing, as legitimate criteria for membership in the academic community. Teaching would not only count more, but would be expanded to develop the moral character of one's students. Even collegiality would be redefined to include love and friendship, the kind of pleasure in one another's company that the joint quest for learning best brings out. A university more open to the spirit would not pose false dichotomies between research and teaching but would ask "Why inquire?" or "What is the point or the worth of *this* inquiry?"

DISPUTATIOUS PROFESSORS, WHO QUARREL ABOUT EVERYTHING ELSE, ARE ALL TOO QUICK TO AGREE THAT RELIGIOUS EDUCATION IS A CONTRADICTION IN TERMS.

Where *Exiles From Eden* focuses on the profession of teaching, Warren Nord's *Religion and American Education* concentrates on the curriculum itself. Nord, who is director of the Program in the Humanities and Human Values at the University of North Carolina, argues that "all students should receive a liberal education that takes seriously a variety of ways of making sense of the world, religious ways included, if they are to be informed, reasonable, and responsible individuals." Our schools and universities, he believes, have become "tone deaf" to religion because we assume more of a conflict between religion and secular authority than the actual course of church and state in our history warrants. After all, religious thinkers themselves, especially Protestants, helped create the secular world.

To advance his argument, Nord takes his readers through some of the most contentious battles in our culture wars. Reviewing the leading textbooks in most high school subjects used in North Carolina, he finds that they contain "a coherent worldview, a loosely structured set of philosophical commitments," which considers religion "irrelevant to understanding the world." Taking his point one step further, he insists that these texts, when combined with the actual curriculum in most schools, promote indoctrination, not education. Even when the subject of religion is introduced, the effort is so cursory—"a few facts here and a snippet of insight there"—that the nature of religious experience is never conveyed. When a phenomenon so central to human experience is so thoroughly ignored, the tenets of liberal education are violated, for a liberal education requires not only critical thinking but "initiating students into the communities of memory which tentatively define them."

At the very least, Nord would require all high school and college students to take at least one course in religion. He asks:



"How can anyone believe that a college-bound student should take twelve years of mathematics and no religion rather than eleven years of mathematics and one year of religion?" Moreover, once we begin to teach religion, we should teach it in a serious way: "We routinely require students to practice science and music, to *experience* them, but in public education we do not allow students to participate in the practice of religion." We ought to approach religion the way we do history or the study of other cultures, by trying "to understand them from the inside, and engage them in the effort to discover more sensitive and reasonable ways of thinking and living for all involved." Although Nord speaks in a reasonable tone of voice, his proposals amount to a fundamental restructuring of the compromise under which American universities have operated for some time. As he puts it, we have chosen modernity over faith when what we should do instead is to restore the tension between them.

Reading Marsden, Schwehn, and Nord leaves one with the impression that thoughtful, respected scholars who wish for a more religious university believe themselves to be marginalized in contemporary academic culture. Their voices have none of the religious right's stridency. Yet when all is said and done, their arguments are unpersuasive, and their remedies unrealistic. In a fashion which surely none of them intended, their books serve as a reminder of why the compromises which the contemporary university has reached on these issues are probably the best means we have of reconciling the contradictory demands of faith and knowledge.

IV.

In recounting how he came to write *Exiles From Eden*, Mark Schwehn begins by describing a 1982 meeting of the Chicago Group on the History of the Social Sciences, an informal colloquium of some of the leading academics in the Chicago area. One of the many stimulating products which came out of that group was Peter Novick's 1988 book, *That Noble Dream: The "Objectivity Question" and the American Historical Profession*. Novick's work, which argued that the eternal quest of historians for untainted knowledge can never be realized, supports the contention of all these writers that religious ways of knowing are as deserving of respect as any other ways of knowing.

Yet the most comprehensive historian among these three, George Marsden, demonstrates why, despite Novick's argument, historical facts still matter when we discuss current controversies. Marsden, after all, does have a story to tell, and it is not one that necessarily supports his own case for religious inclusion. Under what Marsden calls Harvard's "Unitarian old-boy network," the College increasingly became an

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intellectual backwater until it finally rejected religious tests for appointment. When American academics in the mid-nineteenth century were learning from German professionalism, Columbia turned down distinguished scientist Oliver Wolcott Gibbs for a faculty appointment because he belonged to the wrong church. Before philosophy, psychology, and sociology could become proper academic subjects, they had to be liberated from theology. Yale's anti-Semitism, which, like Columbia's, lasted until the middle of the present century, was not only morally wrong, but kept the university mediocre in many fields, especially the social sciences. Although Marsden refrains from commenting on his own historical narrative, the burden of proof for his argument has to be somewhere in all this. A persuasive case on behalf of greater religious inclusion now would first have to show why the unhappy conflicts between faith and knowledge that have been so much a part of our history would not occur all over again.

WHEN JOHN DEWEY WAS HIRED BY THE UNIVERSITY OF CHICAGO, IT WAS AT LEAST IN PART BECAUSE HE WAS "A MAN OF RELIGIOUS NATURE, A CHURCH MEMBER."

That may be why, when it comes to advocacy, Marsden skips over the rich historical material he has presented and bases his case on other grounds entirely. Using a somewhat obscure term, but one popular among political and religious conservatives, he argues that the claims of "pure naturalism" are unsubstantiated and unfalsifiable. Not only are objective facts hard to find in history, he is suggesting, they are hard to find anywhere. And consequently, Marsden concludes, "there seems no intellectually valid reason to exclude religiously based perspectives that have strong academic credentials." This is thin ice indeed. Marsden's attempt to rest his polemical case on dubious propositions associated with the postmodern critique of science weakens what is otherwise an outstanding narrative.

As a believer, after all, Marsden cannot really be a postmodernist. He rejects the claim that all truths reflect conventions for reaching the truth, since the truth of God's existence would in no way be altered if a community of interpreters concluded otherwise. But, like Schwehn and Nord, he adopts many assumptions of the postmodernists. Fashioning their own identity politics, all these critics become advocates for diversity, multiculturalism, and the thesis that power colors knowledge. Marsden praises feminists for incorporating personal details of their lives into their books and endorses Stanley Fish's view that "questions of free speech on campus can be reduced to issues of political power." Religious-oriented schools, he writes, "have been outsiders to the dominant academic culture." And now that diversity is the watchword of academic life, this is unacceptable. "Institutions that claim to serve the whole public and to be internally diverse," as Marsden put it in *The Wall Street Journal*, "should be challenged to apply the principle of diversity by openly allowing responsible religious perspectives in the classroom."

Claims of victimization are tiresome enough, even when advanced by real victims. There is something truly ill-fitting when they are advanced by white male Christians. For there is a significant difference between arguments for racial and gender inclusion and similar arguments made on behalf of people of faith: The latter have already been tried. "A biology textbook that tells the story of evolution without bringing religious points of view into the discussion is taking sides," Nord claims. But surely it matters that works by women or African-Americans were excluded out of ignorance while the present decision to exclude creation science from biology courses is informed by experience.

Nord's comment about biology textbooks raises another parallel between advocates of multiculturalism and enthusiasts for religious inclusion: their conviction that the liberal belief in neutral standpoints is a chimera. The claim that there is a contradiction between faith and knowledge is itself a faith, they believe; as Gertrude Himmelfarb writes in her contribution to *First Things*, the university is not so much secular as secularist, "propagating secularism as a creed, a creed that is not neutral as among religions but is hostile to all religions, indeed to religion itself." The beauty of this line of argument is that it enables advocates of religion to claim to be the *genuine* liberals in all this;

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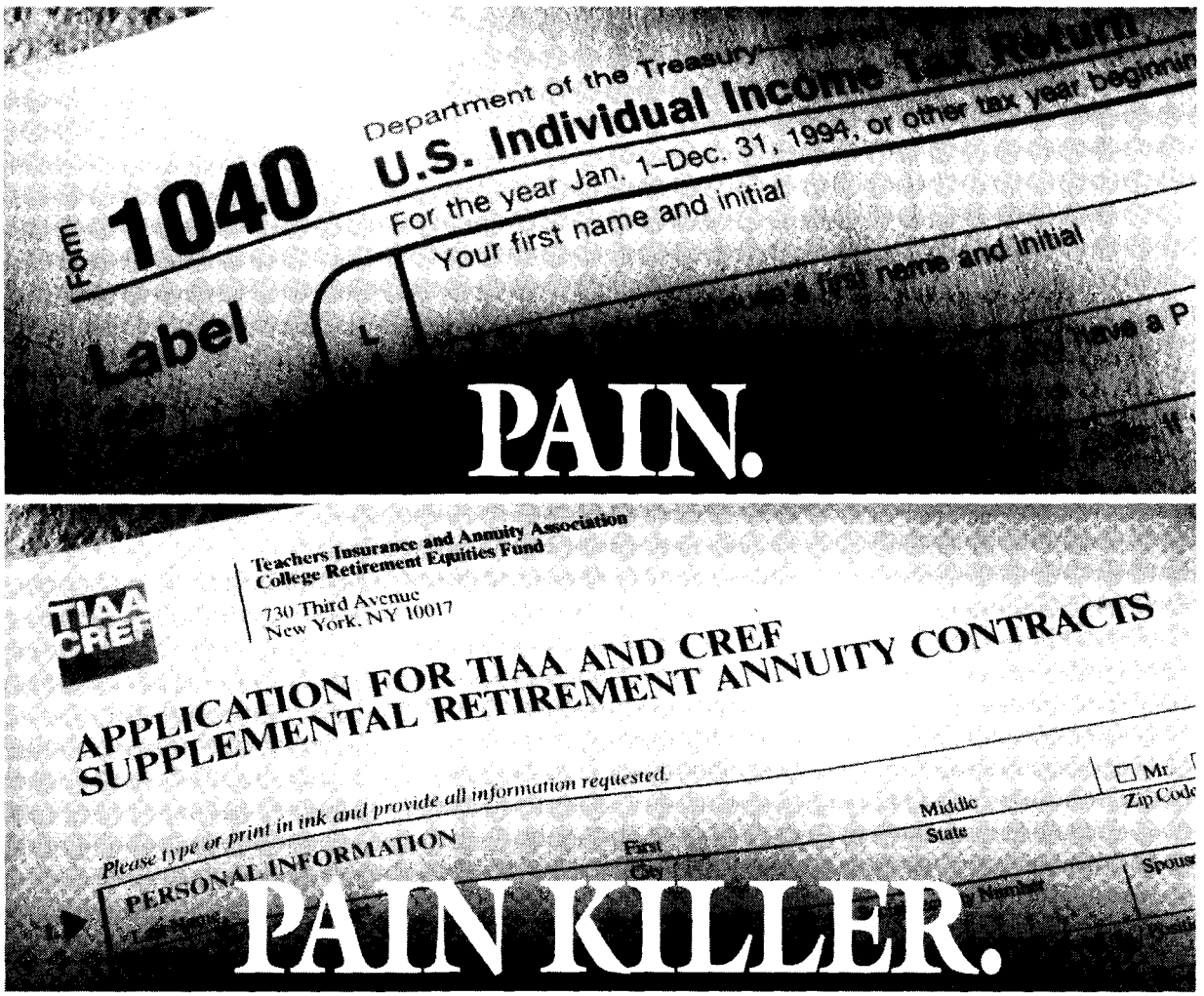

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we are the true believers in tolerance, they are saying, for it is only we who speak on behalf of including everyone. But the downside in this way of thinking is that, in claiming to be more liberal than the liberals, they open themselves to the charge of neglecting their own faith. In *First Things*, Stanley Fish argues that Marsden's newfound liberalism undermines "what Marsden should want: not the inclusion of religious discourse in a debate no one is allowed to win, but the triumph of religious discourse and the silencing of its atheistic opponents."

Fish is onto something here, but it is not necessarily his point that religious believers ought to be wary of liberalism because liberalism invariably dismisses religious belief. What is far more problematic for religious believers who use the language of tolerance and inclusion is that such liberal virtues are more demanding than many believers are prepared to accept. Tolerance and inclusion are two-way streets. One cannot stand outside a liberal institution and ask for admission without being prepared to extend to others the tolerance which one demands for oneself. If you believe, as Father Richard John Neuhaus does, that "a Christian university has as its premise the knowledge that all truth is one and all ways to truth are one because the Author and the End of truth is One," you will probably be uncomfortable in a secular university, and the university will probably be uncomfortable with you.

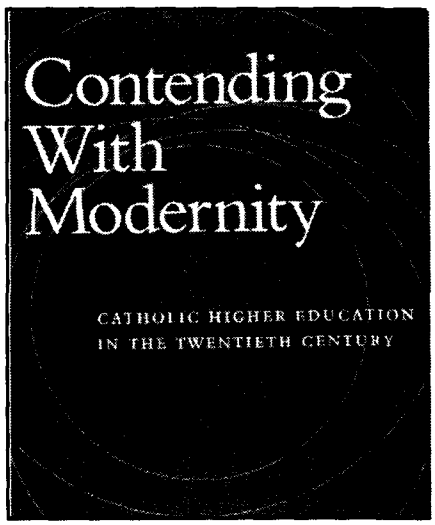
What, then, is a believer to do? If he remains true to his faith, he will put that faith first, as Neuhaus does when he endorses religious tests for appointments (in private religious institutions): "Discrimination is necessary in hiring and promotion—not necessarily discrimination on the basis of religious belief but discrimination on the basis of belief in the great good of being a Christian university." But if he wants to be accepted in the secular world, he will, in praising the tolerance which is that world's first virtue, have to open himself to questions that will sit uncomfortably with his faith. This is why some theologians argue that critical theology can be welcomed into the university, but not dogmatic or conservative theology—or why Jewish scholars frequently point out that "theology" itself is a Christian term. Such compromises are insufficient for Warren Nord, who writes, "I see no problem with an evangelical Christian or an orthodox Jew or a traditional Muslim teaching theology in a public university so long as they do not do it dogmatically, they are not subject to the control of religious authorities, and they are professionally competent." I would not see any problem either, but I would question whether such individuals, if we could find them, could be true to their religious beliefs.

In short, there is no escaping the historical dilemma faced by earlier advocates of a religious university. Marsden, Schwen, and Nord, unlike Neuhaus, are reluctant to be too explicit here; they prefer to soften the hard edges of sectarian doctrine, offering inclusive language that sits uneasily with deeply held beliefs. Hence Nord does not come right out and say that creation science ought to be taught in the university; he instead makes the weaker claim that it is a viewpoint which ought to be recognized. Nor does Schwehn argue for the end of academic careerism, merely for softening it by emphasizing Christian virtues. By qualifying their position to make it more acceptable to contemporary academic norms, these writers also make it far more unrealistic in a world of religious belief. They have either defined a difficult problem out of existence or ignored the dilemmas which would follow if their qualifications proved to be irrelevant.

V.

Of all aspects of the human condition, religion is the one which has had the hardest time with compromise. Schwehn reminds his readers of the tragic side of faith, the age-old resort to violence to silence those whose faith is different. But, he continues, while religious strife has been ubiquitous, so has secular strife; if anything, godless totalitarianism has killed more people in this century than all the religious wars of previous centuries. Yet surely this is an argument neither for politics nor for religion but for reason and accommodation in both. And although politics and religion both can lead to tragedy, civil authority has been far more often used to quell religious conflict than religious belief has been found to quiet civil war. Reason and compromise in politics we call democracy. Reason and compromise in faith we call civil religion, or pluralism, a giant step toward secularization. Draw the line between church and state anywhere, and some religious believers will find it in the wrong place. So long as the university is committed to knowledge, some of the faithful will always be excluded.

But they can create institutions of higher learning designed to reenforce their own beliefs. Nothing in American law or tradition prevents the devout from attending their own universities: That is the genius of the distinction we make between public and private institutions. Mark Schwehn voluntarily (and, he says, happily) chose to teach at Lutheran Valparaiso University (where he had been an undergraduate), and many parents are delighted to send their children to de-



nominational schools. The First Amendment requires only that the state neither encourage nor discourage such efforts. This compromise is unsatisfactory for those, like Neuhaus and Himmelfarb, who believe that their church has a responsibility for the "public" soul, not just for the "private" beliefs of its adherents. And it is not an arrangement which resolves such thorny issues as whether it ought to be legal for the government to subsidize private religious education with vouchers. But no compromise can ever be perfect, and given the fact that religious conflict has led so often to bloodshed, the American compromise, which has worked so well for almost a century, is not yet obsolete. Although all these writers make eloquent statements about why they are unhappy with it, none of them comes up with a com-

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ACCORDING TO CRITICS, THE MODERN UNIVERSITY SAYS IT IS COMMITTED TO ACADEMIC FREEDOM BUT DISCOURAGES BELIEVERS FROM FOLLOWING THEIR TRUTH WHEREVER IT LEADS.

pelling case for abandoning it.

It is because our public/private compromise does work that Marsden and Neuhaus are right on one major point. In the name of pluralism and academic freedom, they argue, we insist that all institutions, even religious-oriented ones, be alike. Marsden criticizes efforts by the Middle States Association of Colleges and Schools to strip Westminster Theological Seminary of its accreditation because the institution required that its board members be clergy (in a faith that refused ordination to women). Such efforts to turn every educational institution into a carbon copy of every other one are the secular equivalent of fundamentalism. Why bother to have a distinction between public and private if we allow the public to micromanage the private? American pluralism is strong enough to survive institutions which insist not only on doing things their own way, but on paying their own way as well. That is why Marsden and Neuhaus are correct in pointing out that efforts to apply secular notions of academic freedom to private religious institutions deprive those institutions of a distinctive voice. If the distinction between public and private requires institutions in the former sector to be secular, it cannot prevent those in the latter sector from being religious.

VI.

Almost anyone who teaches in the contemporary university can understand why religious-oriented critics add an important voice to the debate over higher education. Suburban prosperity does funny things to college students. Often unable to grasp the tragic sense of life, blasé to the point of indifference about the miracles of nature, art, and culture, taking for granted what required centuries of deprivation and struggle to create—American students are in desperate need of something, anything, that will offer experiences of transcendence, paradox, and wonder. As a nonbeliever, I crave religious students. At least they have something in their backgrounds to which I can appeal that was not the subject of last night's prime-time programming. Teaching classes on abortion or AIDS to students who simply cannot understand that there really are people who think about such issues in other than utilitarian ways is incredibly frustrating.

I hope, then, we can agree that students ought to develop an appreciation of and respect for religion. The question is how. Efforts to reintroduce faith into public universities—and into large private research universities—are not the way to go. In part this is because students resist anything that others do in their name and in part it is because advocates of Christian identity politics, like advocates of other identity politics, are speaking to their own needs as well as to those of the objects of their attention. But there is an even more compelling reason why disestablishment is ultimately in everyone's interest, even the interests of the faithful. Recent debates over hate speech and sensitivity training should have taught us that the university ought not to be in the business of healing the afflicted or comforting the aggrieved; we have other institutions for that. In a similar way, if the debate over the inclusion of religion in the university teaches us anything, it is that faith is vital, religion ubiquitous, and belief admirable. But we have families, churches, circles of friends, and private religious institutions to serve those needs; the inclusive university should be for something else. If it remains committed to its core mission of advancing and transmitting knowledge, some students will emerge secular, others religious, and still others indifferent to the whole business. All of us, secular and religious alike, have to take our chances with that, certain only that the university is not the place for certainties. *lf*

Alan Wolfe is university professor and professor of sociology at Boston University. His article "What Cognitive Elite?" appeared in the January/February 1995 issue of Lingua Franca.

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he means authors such as Ian Barbour and Arthur Peacocke, yes, I've assigned those authors. I assigned them (*and* they won Templeton awards) because they are the best in the field.

The Templeton grant (awarded to my institution, not to me—another error) will pay for three meetings in which scientists, theologians, and philosophers will attempt to reconcile scientific accounts of the human person (generally materialist and reductionist) with theological accounts (generally dualist). The $80,000 is not going to line my pocket, and Templeton will have no more control over the outcome of the research than would the Pew Charitable Trust or the Lily Endowment—other honorable sources of funding for scholarly projects involving religion.

So much for the facts, Jon Wiener—and you claim to be a historian?

Now for the tone. The article is slanted to make it appear that Templeton is conniving to take over academia. But if he is to buy off professors, there must be those who are willing to sell. The implication is that I am the chief of sinners. I'm quoted as follows: "'and it [the $10,000 book prize] doesn't have to be split with my institution,' she said, laughing." Yes, I was glad to get the money; I suspect seminary professors make a lot less than magazine publishers (and UC professors). Readers will just have to think what they will of my integrity, but they should also think about the integrity of an author who resorts to such cheap rhetorical devices—how much did you get, Wiener?—and magazine editors who pay for it.

I am acquainted with Sir John, along with members of his family and staff at the Foundation. The article's ugly portrait of him does not square with reality any more than its portrayal of me. The goal of the Templeton Foundation, as I understand it, is to further knowledge of religious issues, particularly as these have direct bearing on the quality of human life—a noble undertaking in the eyes of all but rabid atheists. Sir John certainly has his own views on the nature of spiritual reality, some of which I do not support. He also has ideas about how to make things happen that are based more on the practices of the business world than the academic world. Perhaps the Templeton Foundation needs to learn from other charitable foundations engaged in the support of education. But no such disagreements with him or the Foundation justify the sneering tone of this article, or its editor's insistence on procuring such trash.

NANCEY MURPHY, ASSOCIATE PROFESSOR OF CHRISTIAN PHILOSOPHY, FULLER THEOLOGICAL SEMINARY, PASADENA, CA

Jon Wiener replies:

I'm sorry if I misled readers about the course offered by Nancey Murphy at Fuller Theological Seminary. I did not intend to impugn her motives—or to suggest that winners of the Templeton course award had to be "on the take." Nor, in response to Robert Russell, did I intend to imply that Sir John Templeton had personally pressured anyone to assign his book.

The point of my article was not to criticize those who created Templeton's model courses, but rather to raise questions about the Templeton Foundation itself. This foundation is spending $1 million a year to promote courses in science and

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religion—many of them closely tied to Templeton's own belief that science can provide evidence for the existence of God. I believe the Templeton Foundation should not be allowed to evaluate and approve particular course syllabi. That represents a degree of control over the curriculum that no donor should have.

WHAT'S THE BIG IDEA?

Being merely what Saul Kripke would call a "phenomenologist" ["Whose Idea Is It, Anyway?" *LF*, January/February], I usually maintain silence concerning the disputes of my analytical betters. But I cannot help noticing that we seem to have here a battle about whether something called the *New* Theory of Reference originated in 1970 or in the mid-Forties.

C'mon guys—is this a doldrum or *what*?

JOHN McCUMBER, PROFESSOR OF PHILOSOPHY, NORTHWESTERN UNIVERSITY

As one of the reviewers of Ruth Barcan Marcus's book *Modalities* who pointed out her early contributions to the New Theory of Reference in the *Notre Dame Journal of Formal Logic* in 1995, I can't resist commenting on an aside in Jim Holt's article. He writes, "Certainly, the philosophical outlook implicit in the New Theory of Reference could not be more unfashionable in the wider intellectual world at the moment. Imagine: regarding the external world as *real*, full of objects that are *not* social constructions...."

Oh, come on. Who *seriously* believes the external world isn't real? No cognitive psychologists or evolutionary biologists or astrophysicists would be doing what they do if they didn't think there really are minds, fossils, or galaxies out there. It may be true that sophomoric subjectivism is running amok in some corners of the academy, but anyone to whom this represents "the wider intellectual world" is wearing very narrow blinkers indeed.

GRAEME FORBES, PROFESSOR OF PHILOSOPHY, TULANE UNIVERSITY

HUMAN, ALL TOO HUMAN

Mark Edmundson's review of Wendy Steiner's book *The Scandal of Pleasure* ["The Human Factor," *LF*, January/February] makes some savvy comments on humanism and its discontents. But when Edmundson lists current writers in the tradition of Montaigne and Emerson, those who "aren't primarily interested in being anyone's source of secure authority," he includes Harold Bloom and Camille Paglia. I happen to admire the earlier phases of both these critics, but Bloom's definitive tome *The Western Canon* will soon by augmented by a series of authoritative study guides, and Paglia has taken to heaping coals on anyone who disagrees with her. Edmundson writes wistfully of those scholars who haven't succumbed to the lure of the high ground, but clearly the temptation is great, and sometimes the transition from critic to superpundit is all too traceable.

DAVID GALEF, ASSOCIATE PROFESSOR OF ENGLISH, UNIVERSITY OF MISSISSIPPI

CORRECTION: In "Whose Idea Is It, Anyway?" [January/February] we erroneously reported that Margaret Gilbert holds a teaching post at Princeton University. In fact, she is a professor in the philosophy department at the University of Connecticut.

Stuart Bratesman, Dartmouth College

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JOBTRACKS

ACADEMIC ADMINISTRATION

TABLE 1: CURRENT SEARCHES

PRESIDENTS & CHANCELLORS

research & doctoral universities

Colorado, Denv	Chancellor
Illinois, Chicago	Chancellor
Johns Hopkins	President
Miami U, Oxford	President
NewHampshr, Uof	President
Pittsburgh, U of	Chancellor
SUNY, Albany	President
Tulsa, U of	President
UC, San Diego	Chancellor

masters colleges & universities

Alabama A & M	President
Albany S C	President
CUNY, Queens	President
Farmingham S	President
Georgia Swstrn	President
Gonzaga U	President
Houston, ClrLk	President
Indiana, S Bend	Chancellor
Ithaca C	President
Kean C	President
LSU, Shrevprt	Chancellor
NewMexicoHghln	President
Phillips U	President
S Carolina S	President
SE Missouri S	President
Simmons C	President
St Michael's C	President
St Rose, C of	President
SUNY, Genes	President
SUNY, NewPltz	President
SUNY, Oswego	President
Troy S, Dothan	President
W New England	President
Wiscnsn,Spr	Chancellor

baccalaureate (liberal arts) colleges I

Davidson C	President
Goshen C	President
Hollins C	President
Luther C	President
St Benedict	President
Westminster (PA)	President
Wooster, C of	President

baccalaureate colleges II

Grand View C	President
Lemoyne-Owen C	President
Mesa S C	President
Mt Marty C	President
Quincy C	President
Trinity C	President

business colleges

Bryant C	President

PROVOSTS, VICE PRESIDENTS & VICE CHANCELLORS

research & doctoral universities

Auburn U	Assoc Provost & Dean of Grad School
Cincinnati, U of	Provost Baccalaureate/Grad Ed
Clemson U	Vice President Univ Research & Agricltr
Colorado, Denv	Asst. Vice President Acad & Student Affairs
Colorado Mines	Vice President Acad Affairs & Dean Faculty
Drexel U	Provost/Sr. Vice President Acad Affairs
G Washington U	Vice President for Acad Affairs
Georgetown U	Exec Vice President for Main Campus
Georgia S U	Assoc Vice Pres Research & Spnsd Prgs
Howard U	Vice President for Acad Affairs
Marquette U	Vice President for Acad Affairs
Maryland, BaltCnty	Dean Grad Sch & Assoc Vice President Res
Mississippi, U of	Vice Chancellor Acad Affairs/Provost
Missouri, Clmb	Vice Provost for Research
Missouri, Clmb	Vice Provost for Acad Affairs
N Carolina, ChpH	Provost/Vice Chancellor Acad Affairs
N Carolina, Grns	Provost
New Mexico, U of	Assoc Provost Research & Dean Grad Stds
Northeastern U	Vice Provost Research & Grad Ed
Notre Dame	Vice President for Grad Studies & Research
Ohio U	Provost
Oklahoma S U	Provost/Vice President of Acad Affairs
Oklahoma, U of	Provost & Senior Vice President
Old Dominion U	Assoc Vice Pres Res/Econ Devel/Grad Stds
S Carolina, Clm	Vice President Acad Affairs/Provost
S Methodist U	Provost & Vice President Acad Aff
SUNY, SystOffc	Provost & Vice Chancellor Acad Aff
Texas A&M U	Exec Vice President & Provost
Texas, Arlington	Provost & Vice President for Acad Affairs
UC, Los Angeles	Exec Vice Chancellor
UC, St Barbara	Vice Chancellor For Research
Washington, U of	Provost & Vice President for Acad Affairs

masters colleges & universities

AbileneChristian	Provost
Alaska, Anchrg	Provost/Vice Chancellor Acad Affairs
Arizona S West	Vice President & Provost
Arkansas S U	Vice President for Acad Affairs
Ashland U	Provost
Austin Peay S	Vice President of Acad Affairs
Bridgewater S	Vice President of Acad Affairs
Cal Polytech	Vice President of Acad Affairs
Cal S, LosAngls	Assoc Vice President of Acad Affairs
Cal S Polytech	Vice President for Acad Affairs
Calif U (PA)	Provost & Vice President of Acad Affairs
Calvin C	Provost
E Carolina U	Vice Chancellor Acad Affairs
E Illinois U	Provost/Vice President Acad Affairs
Fayetteville S	Vice Chancellor of Acad Affairs
IndianaPurdu,FW	Vice Chancellor of Acad Affairs
Mankato S U	Vice President of Acad Affairs
Michigan, Flint	Provost/Vice Chancellor Acad Affairs
Mississippi C	Vice President of Acad Affairs
N Central C	Vice President Acad Affairs & Dean Fac
Nevada, LVgs	Assoc Provost for Research
S Carolina S	Assoc Vice President Faculty & Prgrms
Sacred Heart U	Provost & Vice President of Acad Affairs
SanFrancisco S	Vice President of Acad Affairs/Provost
Texas, Brownsville	Vice President of Acad Affairs
Texas, El Paso	Provost & Vice President of Acad Affairs
W Georgia C	Vice President of Acad Affairs
W Kentucky U	Vice President of Acad Affairs
Wiscnsn, Platv	Provost & Vice Chancellor
Wiscnsn, Platv	Assoc Vice Chancellor

baccalaureate (liberal arts) colleges I

Antioch U	Antioch Seattle Provost
Antioch U	Provost of The McGregor School
Bucknell U	Vice President of Acad Affairs
Illinois C	Vice President Acad Affairs & Dean Col
Kenyon C	Provost
Monmouth C	Vice President Acad Affairs & Dean Fac
N Carolina, Ashv	Vice Chancellor Acad Affairs
Southwestern U	Provost & Dean of Faculty
St Olaf C	Vice President & Dean of the College
Virginia Wesleyan	Vice President Acad Affairs/Dean Col
Washington C	Provost & Dean of the College
Washington&Lee	Vice President Acad Affairs/Dean Col

CONTINUED ON FOLLOWING PAGE

TABLE 1 reflects those positions in academic administration for which, as we go to press, there is a search currently in progress or contemplated. There are 251 searches listed here.

TABLE 2 reflects appointments since the summer of 1995 to positions in academic administration (some of the appointees may not yet have officially assumed their positions). We publish such a list of new appointments in academic administration every March and September.

We have listed only those positions in academic administration most likely to interest the readers of LINGUA FRANCA, who are in the great majority faculty, administrators, and scholars working in fields related to the liberal arts and sciences at four-year colleges and universities, and who themselves comprise a rich pool of potential applicants to these positions. We have not included positions which exclusively concern agriculture, business administration and management, education, engineering, law, library administration, or medicine and health.

THE INSTITUTIONS have been grouped in order of the Carnegie Foundation's 1994 Classification of Institutions of Higher Education.

LINGUA FRANCA goes to great effort to ensure that our data is accurate and as complete as possible. However we know that JOBTRACKS is, as we go to press, incomplete and still not free from all errors. A search may be contemplated but not materialize. Furthermore, by the time the reader reads this, a search committee may no longer be accepting applications. Consequently, we cannot be responsible for errors and omissions, and readers are advised not to act on any of this information without verifying it.

PLEASE LET US KNOW, if one of our items is in error on the stationery of the hiring institution, specifying your name and title. Administrators: Please keep us apprised of when searches begin, when they end, and the name of the new appointee.

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ACADEMIC ADMINISTRATION

baccalaureate colleges II

Anderson U	Vice President of Acad Affairs
Black Hills S	Vice President for Acad Affairs
Dickinson S	Vice President of Acad Affairs
Fort Lewis C	Vice President for Acad Affairs
Jamestown C	Vice President & Dean of Acad Affairs
John Brown U	Vice President for Acad Affairs
Merrimack C	Vice President Acad Affairs/Provost
N Carolina Wslyn	Vice President Acad Affairs & Dean Col
Ohio Dominican	Vice President for Acad Affairs
Peru S C	Vice President of Acad Affairs
S Colorado, U of	Provost
Seton Hill C	Vice President Acad Affairs & Dean of Col
Simpson C (IA)	Vice President of College/Acad Dean
SUNY, EmpireS	Vice President of Acad Affairs
Tougaloo C	Vice President of Acad Affairs

DEANS

research & doctoral universities

Alabama, Tsclsa	Dean of Communication
Arizona, Tucson	Dean College of Architecture
Ball S U	Dean of Honors College
Baylor U	Dean of College of Arts & Sciences
Cleveland S U	Dean of Arts & Sciences
Colorado, Bldr	Dean of College of Arts & Sciences
Colorado, Denv	Vice Chancellor Acad Affs/ Dean Grad Sch
Colorado, Denv	Dean of Grad School Public Affairs
Denver, U of	Dean Grad Schl Social Work
DePaul U	Dean School for New Learning
Illinois, Chicago	Dean of the Honors College
Illinois S U	Assoc Dean Undergrad Stds & Dir U Col
Illinois Tech	Dean of Undergraduate College
Illinois Tech	Dean School of Architecture
Johns Hopkins	Assoc Dean Research, Sch Arts & Sci
Kent S U	Dean of Fine Arts
Maryland, BaltCnty	Dean of Arts & Sciences
Maryland, CollPk	Dean of College of Arts & Humanities
Mass, Lowell	Dean of Sciences
Mass, Lowell	Dean of College of Arts & Sciences
Miami, U of	Dean Grad School International Studies
Michigan S U	Dean Col Communcatn/Arts/Sci
Michigan S U	Dean of College of Natural Science
Minnsota,TwnC	Dean of College of Liberal Arts
Minnsota,TwnC	Dean Col Archtctr & Landscape Archtctr
N Arizona U	Dean College Creative/Communctv Arts
N Carolina, ChpH	Dean of the Graduate School
N Carolina, ChpH	Dean School of Education
N Texas, U of	Dean Sch Library & Info Serv
NewHmpshire,Uof	Dean of Life Sciences & Agriculture
New Mexico, U of	Dean of Arts & Sciences
Ohio U	Dean of Arts & Sciences
Ohio U	Dean of College of Communication
Oklahoma, U of	Dean of Arts & Sciences
Oklahoma, U of	Dean of College of Liberal Studies
Old Dominion U	Dean of College of Arts & Letters
Oregon, U of	Dean of Architecture
Pittsburgh, U of	Dean, Grad School of Public & Int'l Affairs
Purdue U	Dean of School of Liberal Arts
Rensselaer Poly	Dean Sch Humanities & Social Sci
Rice U	Dean of Social Sciences
Rutgers, NBruns	Dean of Douglass College
S California, U of	Dean Annenberg School Communication
S Florida, U of	Dean of Graduate Studies
S Mississippi, U of	Dean of College of the Arts
Syracuse U	Dean Col Engineering & Computer Sci
Temple U	Dean Sch Communication/Theater
Tennessee, Knox	Dean of College of Arts & Sciences
Texas, Dallas	Dean of School of Social Sciences
Texas, Dallas	Dean of School of Arts & Humanities
Texas Tech	Graduate Dean
UC, Berkeley	Dean of Environmental Design
UC, Berkeley	Dean Grad School Journalism
UC, Los Angeles	Dean of School of Arts
UC, Los Angeles	Dean of School of Public Policy
UC, San Diego	Dean School of International Relations
Vermont, U of	Dean of Arts & Sciences
Virginia Cmnwlth	Dean of School of Arts
William & Mary	Dean of School of Marine Science

masters colleges & universities

Alabama A & M	Dean of School of Arts & Sciences
Alfred U	Dean of College of Ceramics
Angelo S U	Dean of Graduate School
Arkansas, LtlRk	Dean Arts, Humanities & Social Sci
Arkansas Tech	Dean of School of Liberal & Fine Arts
Bradley U	Dean of Communications & Fine Arts
Cal S, Bakersfld	Dean of Graduate Studies
Cal S, Fullerton	Dean of Communications
Cal S, Fullerton	Dean, Sch Human Devel/Comnty Service
Cal S, LosAngls	Dean of Natural/Social Sciences
Cal S, LosAngls	Dean, School of Arts & Letters
Cal S, Stnslaus	Dean, College of Arts, Letters, & Sciences
E Washington U	Dean Col Letters, Arts & Social Sci
Goddard C	Dean for Learning
Grambling S U	Dean of School of Graduate Studies
Hardin-Simmons	Dean of School of Music
Hartford, U of	Dean of College of Arts & Sciences
Humboldt S U	Dean of College of Arts & Humanities
IndianaPurdu,FW	Dean of Fine/Performing Arts
Lamar U	Dean of Arts & Sciences
Murray S U	Dean of Fine Arts & Communication
N Carolina, Wlm	Dean of Arts & Sciences
N Central C	Director of Graduate Programs
Nebraska, Oma	Dean College of Arts & Sciences
Pittsburg S U	Dean Grad Sch of Public & Int'l Affairs
Portland, U of	Dean of College of Arts & Sciences
Regis C (CO)	Dean of Regis College
Richmond, U of	Dean of Jepson Sch of Leadership
San Jose S U	Dean of School of Social Sciences
Seattle Pacific U	Dean of School of Business & Economics
Shippensburg	Dean of College of Arts & Sciences
Sul Ross S U	Dean of Arts & Sciences
SUNY, Oneonta	Dean of Science/Social Science
Tuskegee U	Dean of College of Arts & Sciences
W Chester U	Dean of Grad Studies & Spnsrd Research
W Illinois U	Dean of College of Arts & Sciences
Walsh C	Dean for Acad Affairs
Washburn U	Dean, College of Arts & Sciences
Webster U	Dean, College of Arts & Sciences
Wiscnsn, EauClr	Dean Arts & Sciences
Wiscnsn, LaCro	Director, School of Arts & Communication
Wiscnsn, Platv	Dean of Liberal Arts & Education
Wiscnsn, Platv	Dean of the School of Grad Studies

baccalaureate (liberal arts) colleges I

DePauw U	Dean of Acad Affairs
Holy Cross, C of	Dean of College
Mills C	*Dean of Fine Arts*
Siena Heights C	Dean of the College & Provost
Smith C	Dean of the College
Trinity C (CT)	Dean of Faculty

baccalaureate colleges II

Columbia C (IL)	Vice President & Dean for Acad Affairs
Millikin U	Dean of Fine Arts
St Joseph's C, Sufflk	Dean of the College

ACADEMIC ADMINISTRATION

TABLE 2: RECENT APPOINTMENTS

PRESIDENTS & CHANCELLORS

research & doctoral universities

Brighm Yng U	President	Bateman, Merrill
Colorado, Denv	Chancellor - Interim	Lesh-Laurie, Georgia
Iowa, U of	President - Interim	Coleman, Mary Sue
Maine, SystOffc	Chancellor - Interim	MacTaggart, Terrence J.
Marquette U	President	Wild, Robert
Nebraska, Lncn	Chancellor - Interim	Moeser, James
San Diego S	President	Weber, Stephen
Seton Hall U	President	Sheeran, Robert
Texas, Arlington	President	Witt, Robert
Texas Southern	President	Douglas, James

masters colleges & universities

Concordia C	President	Heider, George C.
Jacksonville (FL)	President	Tipton, Paul
John Carroll U	President - Interim	Shea, John J.
Longwood C	President	Cormier, Patricia
Simmons C	President - Interim	Cheever, Jr., Daniel

baccalaureate (liberal arts) colleges I

Allegheny C	President - Interim	Bulman, James
Guilford C	President	McNemar, Donald W.
Luther C	President - Interim	Roslien, David J.
Marlboro C	President	Leblanc, Paul
Shepherd C	President - Interim	Watkins, John P.
St Lawrence U	President	Sullivan, Daniel
St Mary's (MD)	President	O'Brien, Jane Margaret
Virginia Military	Superintendent	Bunting, III, Josiah
Wooster, C of	President - Interim	Hales, R. Stanton

baccalaureate colleges II

Belhaven C	President	Parrott, Roger
Colby-Sawyer C	President	Ponder, Anne
Dordt C	President	Zylstra, Carl
Notre Dame C (OH)	President	Culverhouse, Guy
Oklahoma Chrstn	President	Jacobs, Kevin E.
St ThomasAquin	President	Fitzpatrick, Margaret M.
Winston-Salem	Chancellor - Interim	McCants, Gerald

art colleges

Art Inst Chicago	President	Jones, Tony

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research & doctoral universities

Akron, U of	Senior Vice President & Provost - Interim	Moore, Randall
Cincinnati, U of	Provost Baccalaureate/Grad Ed - Interim	Jones, Walter
Colorado, Bldr	Vice President Acad Affs/Res & Dean System Grad Sch	Byyny, Richard
Colorado Mines	Vice President for Acad Affs & Dean of Faculty - Interim	Trefny, John U.
Fordham U	Assoc Vice President Acad Affairs	Stuhr, David P.
Howard U	Vice President for Acad Affairs - Acting	Robinson III, Harry
Illinois, Chicago	Vice Chancellor Research/Dean of Graduate College	Kim, Mi Ja
Johns Hopkins	Provost/Vice President Acad Affairs	Knapp, Steven
Marquette U	Vice President for Acad Affairs - Interim	Buckholdt, David
Missouri, KansC	Vice Provost Research & Dean Grad Studies/Faculty	MacQuarrie, Ronald
MIT	Assoc Provost for the Arts	Brody, Alan
New Mexico, U of	Assoc Provost Research & Dean Grad Stds - Acting	Ahmed, Nasir
New Mexico, U of	Provost	Gordon, William
Notre Dame	Provost	Hatch, Nathan O.
Notre Dame	Vice President/Associate Provost	Kantor, Jeffrey C.
Notre Dame	Vice President/Senior Associate Provost	Scully, Timothy
Nova U	Vice president Acad Affairs/Exec Provost	McDaniel, Elizabeth A.
Pacific, U of the	Provost	Gilbertson, Philip N.
S Methodist U	Provost & Vice President Acad Aff - Interim	Babcock, William S.
San Diego, U of	Vice President & Provost	Lazarus, Francis M.
SUNY, Buffalo	Vice Provost for Grad Education & Dean of the Grad Sch	Triggle, David
SUNY, SystOffc	Vice Provost	Messner, William
Texas, Arlington	Assoc Vice Provost of Research & Grad Studies	Petruso, Karl
Washington, U of	Provost	Thorud, David B.
Wright S U	Provost	Fleischauer, John F.
Wright S U	Provost/Chief Acad Officer	Howard, Lillie

masters colleges & universities

Alaska, Anchrg	Provost/Vice Chancellor Acad Affairs - Interim	Brewer, Thomas
Alaska, Anchrg	Assoc Vice Chancellor Acad Affairs/Research/Grad Stds	Trubatch, Janet
Cal S, Domngz	Assoc Vice President for Acad Planning	Zahary, Robert G.
Chicago S U	Provost/Vice President Acad Affairs - Interim	Billimoria, Avan
Dallas Baptist U	Vice President Undergrad Affairs & Acad Dean	Linam, Gail
Fayetteville S	Asst Vice Chancellor Acad Affairs - Acting	Gillis-Olion, Marion
Fayetteville S	Exec Asst to Chancellor	Ward, Acie
Ferris S U	Provost/Vice President of Acad Affairs	Abebe, Teshome
Hartford, U of	Provost	Ivey, Elizabeth
Houston, ClrLk	Assoc Vice President Acad Affairs - Interim	Snyder, Carol
Iona C	Vice Provost for Enrollment Management	Braunstein, John
Mankato S U	Vice President of Acad Affairs - Interim	Orr, Duane
N Carolina, Wlm	Assoc Vice Chancellor of Acad Affairs	Hosier, Paul
N Central C	Vice President Acad Affairs & Dean of Fac - Acting	Pandian, Devadoss
Nevada, LVgs	Provost	Ferraro, Douglas
San Jose S U	Acad Vice President	Bain, Linda
Villanova U	Assoc Vice President of Acad Affairs	Immerwahr, John
Wm Paterson C	Provost/Vice President of Acad Affairs - Interim	Sesay, Chernoh

baccalaureate (liberal arts) colleges I

Antioch U	Antioch Seattle Provost - Interim	Martin, Gail
Barnard C	Associate Provost	Davidson, Flora
Franklin&Marshall	Vice President for Acad Affairs & Dean - Interim	Pipes, P. Bruce
Gettysburg C	Provost - Interim	DeNicola, Daniel
Morehouse C	Provost & Senior Vice President of Acad Affairs	Hopps, Jr., John H.
Shepherd C	Assoc Vice President for Acad Affairs	Henry, Donald L.
Southwestern U	Provost & Dean of Faculty - Interim	Jones, William
Wheaton C (IL)	Provost & Dean of Instruction	Jones, Stanton L.
Wooster, C of	Vice President of Acad Affairs - Interim	Schilling, Hayden

baccalaureate colleges II

Bryan C	Vice President for Acad Affairs	Masoner, David
Fort Lewis C	Vice President for Acad Affairs - Interim	Roderick,Stephen
Hawaii, West Oahu	Exec Vice Chancellor	Bergland, Bruce W.
Kansas Wesleyan U	Vice President & Dean of Faculty	Juhnke, Janet
Lewis-Clark S C	Provost/Acad Vice President - Interim	Nichols, Hugh
MissippiValley	Asst Vice President of Acad Affairs	Cowie, Marla
Missippi Women	Vice President Acad Affairs	Kupisch, Susan E.

DEANS

research & doctoral universities

Akron, U of	Dean of Arts & Sciences - Interim	Creel, Roger
Akron, U of	Dean of Graduate School - Interim	Dye, Charles
Akron, U of	Dean of Wayne College	Sturm, Frederick J.
Chicago, U of	Dean of Physical Sciences - Acting	Oxtoby, David
Colorado, Denv	Vice Chancellor Acad Affs & Dean of Grad Sch - Interim	Groth, David
Colorado, Denv	Dean of Graduate School Public Affairs - Interim	Poole, Eric
Dartmouth C	Dean of Graduate Studies	Berger, Edward
DePaul U	Director of the Women's Center	Grey, Harvette
Emory U	Dean of Graduate School	Stein, Donald
Harvard U	Dean of Government	Nye, Jr., Joseph S.
Illinois Tech	Director, Institute of Psychology - Interim	Mitchell, M. Ellen
Illinois, Urbana	Director of the School of Architecture - Acting	White, Hub
Marquette U	Dean of College of Communications	Elliott, William
Maryland, BaltCnty	Dean of Arts & Sciences	Burchard, Robert
Maryland, BaltCnty	Dean Grad Sch & Assoc Vice President Research	Fenselau, Catherine
Memphis, U of	Dean of Arts & Sciences	Faudree, Ralph
Minnsota,TwnC	Dean Institute of Technology	Davis, H. Ted
Minnsota,TwnC	Dean of College of Biological Science	Elde, Robert
New Mexico, U of	Dean of Arts & Sciences - Acting	Fischer, Michael
New School	Dean Mannes College of Music	Lester, Joel
P Rico, RioPied	Dean of General Studies	Pascual, Vanessa
Penn S U	Dean of Undergraduate Education	Wray, Howard E.
St Louis U	Dean of Social Service	Wernet, Stephen
SUNY, Buffalo	Dean of Millard Fillmore College	Lopos, George
Washington, U of	Dean of Forest Resources	Cole, Dale W.
Washington, U of	Dean Architecture & Urban Planning	Finrow, Charles
Washington, U of	Dean of Arts & Sciences	Simpson, John B.
Wisensn, Madsn	Dean, Graduate School	Hinshaw, Virginia
Wright S U	Director of Master of Humanities Program	Taylor, Charles S.

masters colleges & universities

Baltimore, U of	Dean Gordon College of Liberal Arts	Stenberg, Carl
Columbus C	Dean School of Science	Cleveland, Arthur
Johnson S C	Chair of Humanities	Wiserman, Fred
McNesse S U	Dean of College of Sciences	Mead, George
Montclair S C	Dean of Graduate Studies	FitzGerald, Mary
Moorhead S U	Dean of Arts & Humanities	Klenk, Virginia
N Carolina, Wlm	Dean of Arts & Sciences - Interim	Plyer, Daniel
N Central C	Director Graduate Programs - Acting	Slovacek, Richard
New Rochelle C	Dean School of Arts & Sciences	Bailey, Joan
Rochester Tech	Chairman of Humanities	Buchanan, James
S Oregon S C	Dean of Social Science	Kunze, Neil
San Jose S U	Dean of School of Social Sciences - Interim	Daoud, Adron
Simmons C	Dean of Undergraduate College & Graduate Studies	Haskell, Chester
St Michael's C	Dean of Undergraduate College	Kenney, John Peter
SW Baptist U	Dean College of Christian Studies	Tew, Mark
W Texas A & M	Dean of Graduate School & Research	Nelson, Vaughn
Washburn U	Dean, College of Arts & Sciences - Interim	Decker, Jack
Webster U	Dean, College of Arts & Sciences - Acting	Evans, James
Worcester S C	Dean, Undergraduate Studies	Foley, James
Xavier U of LA	Assoc Dean of College of Arts & Sciences	Durapau, V.J.

baccalaureate (liberal arts) colleges I

Chatham C	Asst Dean Acad Affairs	Gilbert, Gary
Hollins C	Dean of Faculty	Ledger, George
Mills C	Dean of Natural Sciences & Education	Brabson, John S.
Mills C	Dean of Fine Arts	Lutzker, Mary-Ann
Mills C	Dean of Letters	Saxton, Ruth
Mills C	Dean of Social Sciences	Thomas, Ted E.
Siena Heights C	Dean of the College	Weber, Sharon
St John's (NM)	Dean	Carey, James
Trinity C (CT)	Dean of Faculty - Interim	DePhillips, Henry A.
Whitman C	Dean of Faculty	Keef, Patrick

baccalaureate colleges II

E Oregon S C	Dean, School of Arts & Sciences	Risser, Paul G.
Metropolitan S U	Dean of First College	Ryan, Carol
Roger Williams	Asst Dean, College of Arts & Sciences	Ancekewicz, Elaine M.
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Connecticut, Uof	Montejo, Victor	Montana, U of
Connecticut, Uof	Reilly, Joseph	Connecticut, Uof
Connecticut, Uof	Wang, Yeqiao	Illinois, Chicago
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Harvard U	Ortiz, Ana	Arizona, Tucson
Harvard U	Preucel, Robert	Penn, U of
Illinois, U of	Norr, Lynette	Florida, Gnsvl
Illinois, U of	Springwood, Charles F.	Luther C
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Indiana U	Cohen, Jeffrey	Texas A&M U
Indiana U	Sawin, Patricia	SW Louisiana
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Johns Hopkins	Munasinghe, Viranjini	Cornell U
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Yale U	Lillios, Katina	Ripon C
Yale U	McCorriston, Joy	Minnsota,TwnC
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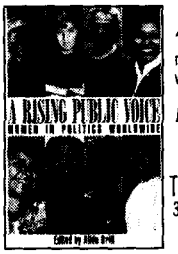

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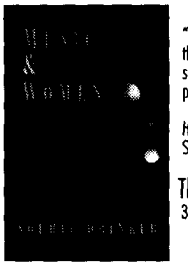

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THESE TABLES reflect our final listing of first-time hirings to full-time junior positions effective as of the '95-'96 academic year in the liberal arts and sciences at more than 500 four-year colleges and universities in the United States and Canada. In the fall we will begin to list hirings and tenurings taking effect as of the '96 academic term.

The tables should be read as follows: the institution in the third column hired for the first time the individual in the second column to a full-time junior position. (It may not be the first junior position the individual has gotten.) The individual received graduate training at the institution in the first column.

Though most of these hirings are to multi-year, tenure-track contracts, many are for one-year positions only.

Information about graduate training was in most cases obtained either from the hiring institution or from the individual. This information has not been double-checked in all cases with each training institution. "N/A" means this information was not available at press time.

Where we have a campus name (e.g. "Illinois, Urbana"), we use it. But someone trained there might just as well be listed under the general university name (e.g., "Illinois, U of").

['96] means this action will take effect as of the '96-'97 academic term. [NTG] means this hiring institution is partially or completely non-tenure-granting.

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PLEASE LET US KNOW if one of our items is in error, on the stationery of the hiring department, specifying your name and title.

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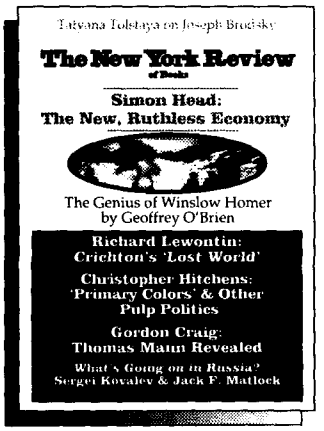

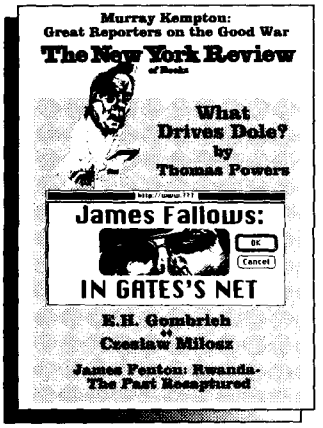

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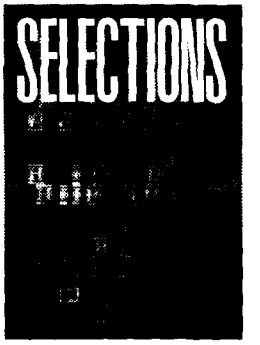

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Women's rights *are* human rights.

Obvious?

Not at all.

Women are murdered, beaten, raped, traded as chattel, denied their independence, and marginalized in many ways—often with the active participation or deliberate indifference of government officials. The international human rights principles established after World War II guarantee civil liberties and fundamental freedoms for all individuals, yet women have seldom benefitted from such rhetorical commitments.

This state of neglect has dramatically changed over the last two decades as women's groups mobilized across cultural, traditional, religious, political, and geographic divides to challenge gender-related abuse. Increasingly, they are also collaborating with human rights organizations to integrate women's rights concerns into the traditional human rights agenda. Working together, the two movements are exchanging information and developing strategies for protecting and promoting women's rights that are not only morally persuasive, but also legally enforceable at the national, regional, and international levels.

The Human Rights Watch Global Report on Women's Human Rights is the culmination of five years of work gathering evidence of the epidemic levels of violence against women and rampant sex discrimination around the world. We focus in particular on the role that governments play in perpetrating, encouraging, condoning, and tolerating seven categories of abuse: rape as a tactic of war and political repression; trafficking of women into forced prostitution; custodial violence against women; abuses against women workers; domestic violence; sexual abuse of refugee women; and human rights violations related to reproduction and female sexuality. We also recommend specific actions that governments and the international community should take to combat these violations of women's human rights.

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UC, Berkeley	Hofmeister, G.	Gustavus Adolph
UC, Berkeley	Keller, Steven	Missouri, Clmb
UC, Berkeley	Petty, Jeffrey	Furman U
UC, Berkeley	Pulley, Shon	Missouri, Clmb
UC, Berkeley	Reid, Philip	Washington, U of
UC, Berkeley	Smith, Tim	SW Oklahoma S
UC, Davis	Arasasingham, R.	Pacific, U of the
UC, Irvine	Budzichowski, T.	Maryland, BaltCnty
UC, Irvine	Lewis, Lisa	Albion C
UC, Los Angeles	Bendorf, Holly	Lycoming C
UC, Riverside	Yamaguchi, Kenneth	Jersey City S C
UC, San Diego	Messmer, Marie	Lehigh U
UC, Santa Cruz	Dolata, Daniel	Ohio U
UC, St Barbara	Lyda, Carrie	E Oregon S C
Utah, U of	Arnold, Bradley	Maryland, BaltCnty
Utah, U of	Clemmer, David E.	Indiana, Blmngtn
Utah, U of	Korzeniewski, Carol	Texas Tech
Utah, U of	Spain, Eileen	Occidental C
Virginia Cmnwlth	Norwood, Bradley	James Madison
Virginia Tech	Roy, C.	Charlstn, U of
Virginia, U of	Crowder, Michael	Miami U, Oxford
W Kentucky U	Evans, Keith	Austin Peay S
W Virginia U	Liu, Xuan	UC, Riverside
Wiscnsn, Madsn	Campbell, Deborah	Holy Cross, C of
Wiscnsn, Madsn	Curtin, Larry	Youngstown S
Wiscnsn, Madsn	Kim, Thomas	Youngstown S
Wiscnsn, U of	Rublein, Edmund	Lock Haven U
Yale U	Rablen, Paul	Swarthmore C
Yale U	Toscano, John	Johns Hopkins
AR-Rio Cuarto	Bohorquez, M.D.	Drake U
CAN-McGill U	McAlear, Michael	Wesleyan U
CAN-McMaster	Li, Lijuan	McMaster U-ONT
CAN-Queen's U	Manderville, Richard	Wake Forest U
CAN-Toronto	Roussel, Marc	Lethbridge-CAN
CAN-Toronto	Glendening, Eric	Indiana S U
CIS-Moscow Phys	Makhatadze, George	Texas Tech
GER-Munich	Richert, Clemens	Tufts U
UK-Cambridge U	Stone, Martin J.	Indiana, Blmngtn
UK-Cambridge U	Wandless, Thomas J.	Stanford U
UK-New Castle	Rodriguez, Nelly	Northeastern U

CLASSICS

Chicago, U of	Berry, Jon	Knox C
Cornell U	Barrett, James	Colby C
Duke U	McCoskey, Denise	Miami U, Oxford
Harvard U	Christenson, David	Arizona, Tucson
Harvard U	Krostenko, Brian	Notre Dame, Uof
Harvard U	Montague, Holly	Knox C
Maryland, U of	Moorti, Sujata	Old Dominion U
Michigan, U of	Aldrete, Greg	Wiscnsn, GrnB
Michigan, U of	Keesling, Catherine M.	Georgetown U
Michigan, U of	Leitao, David DeCosta	SanFrancisco S
N Carolina, ChpH	Konrad, Christopher	Texas A&M U
N/A	McCarthy, Kathleen	UC, Berkeley
New York U	Pfaff, Christopher	Florida S U
Ohio S U	Ryan, Maureen	Smith C
Penn, U of	Nicholson, Nigel	Reed C
Penn, U of	Sadashige, Jacqueline	Penn, U of
Princeton U	Champion, Craige	Allegheny C
Princeton U	Harris, Diane	Cincinnati, U of
Princeton U	Lardinois, Andre	Minnsota,TwnC
Princeton U	Lenski, Noel	Colorado, Bldr
Princeton U	Sfyroeras, Pavlos	Colgate U
Stanford U	Damon, Cynthia	Amherst C
Stanford U	Kulton, Naomi	Tulane U
UC, Berkeley	Morgan, Kathryn	UC, Los Angeles
UC, Berkeley	Smith, D. Neel	Holy Cross, C of
UC, Los Angeles	Russell, Frank	Dartmouth C
Washington, U of	Thomas, Mel	Pacific, U of the
Yale U	Behen, Michael	UC, Riverside
Yale U	Mattern, Susan	Gettysburg C
Yale U	Shoulson, Jeffrey	Miami, U of
Yale U	Werner, Shirley	Rutgers, NBruns
CAN-Toronto	Johnson, Carl	Brit Columbia-CAN
CAN-Toronto	McAllister, Michael	N Texas, U of
ISRL-Hebrew U	Arbel, Daphna	Brit Columbia-CAN
UK-Oxford U	Dickey, Eleanor	Ottawa, U of-CAN
UK-Oxford U	Webb, Ruth	Princeton U
UK-St Andrews U	Cousland, R.	Brit Columbia-CAN

COMMUNICATION/JOURNALISM

Alabama, U of	Owen, John	W Carolina U
Arizona S U	Mattson, Mariffran	Purdue U
Arizona S U	Scott, Craig	Texas, Austin
Arizona, U of	White, Cindy	Colorado, Bldr
Arkansas S U	Williams, Sandra	Cntrl Arkansas
Ball S U	Blevens, Frederick	Texas A&M U
Bowling Green S	Corbert, Kevin	Nebraska, Kearney
Bowling Green S	Engen, David	Millikin U
Bowling Green S	Esrock, Stuart	Louisville, U of
Bowling Green S	Samoriski, Jan H.	Michigan, Drbrn
Brown U	Huynh, Jade	Appalachian S
Cal S, Fullerton	Glick, Mary	SUNY, Oswego
Carnegie Mellon	Dionne, Craig	E Michigan U
Cincinnati, U of	Strayer, Kerry L.	Tulsa, U of
Colorado, Bldr	Joyce, Richard	S Colorado, U of
Columbia U	Blatchford, Edgar	Alaska, Anchrg
Columbia U	Rosenthal, Martin	CUNY, Lehman
Columbia U	Tafler, David	Muhlenberg C
Connecticut, Uof	Tyson, Cornelius	Cntrl Connecticut
Denver, U of	Bloch, Beverle	Lewis U
Florida, Gnsvl	Davis, Charles	GeorgiaSouthern
Florida S U	Kayany, Joseph	W Michigan U
Georgia, U of	Archibald, Erika	W Georgia C
Georgia, U of	Hester, Michael	W Georgia C
Georgia, U of	Kline, Kimberly	Purdue U
Harvard U	Schroeder, Alan	Northeastern U
Howard U	Doswell, Chontrese	Longwood C
Howard U	Rodriguez, Amardo	Purdue U
Illinois, U of	Carrier, Rebecca	E Carolina U
Illinois, U of	Kray, Susan	Indiana S U

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Iowa, U of	Coughlin, Matthew	Bloomfield C
Iowa, U of	Flayhan, Donna	Goucher C
Iowa, U of	Lamb, Dianne	St Mary of Woods
Iowa, U of	Sernoe, James	Midwestern S
Kansas, U of	Howard, Gerald	Oklahoma, U of
Kansas, U of	Jensen, Karla	Texas Tech
Kansas, U of	Mazloff, Debra	St Thomas, U of
Louisiana S U	Croft, Sharon	Capital U
Louisiana S U	Dreher, M.	Palm Beach Atlantic C
Louisiana S U	Rogers, Jack	Texas, Tyler
Maryland, CollPk	Schulz, Geralyn	Florida, Gnsvl
Maryland, U of	Baker, Scott	Liberty U
Maryland, U of	Mills, Mark	St Cloud S U
Maryland, U of	Thorsett, Eduard	Ashland U
Maryland, U of	Wakefield, Robert	Colorado S U
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Mass, Amherst	Robsm, Deborah	TexasA&M,CrpsC
Mass, U of	DeLuca, Kevin	Penn S U
Mass, U of	Fontes, Carlos	Indiana, Kokm
Mass, U of	Vickery, Jennifer	Springfield C
Miami, U of	Berdayes, Vincente	St Mary's (IN)
Michigan S U	Armostrong, Blake	Oklahoma, U of
Michigan S U	Burkum, Larry	Evansville, U of
Michigan S U	Cai, Deborah	Maryland, CollPk
Michigan S U	Goodman, Robyn	Alfred U
Michigan S U	Laney, Michael	Lee C
Michigan Tech	Grimm, Nancy	Michigan Tech
Midwestern S U	Spencer, Krispen	N Texas, U of
Missouri, U of	Singer, Jane	Colorado S U
Montana, U of	Kitterman, Barry	Austin Peay S
N Carolina, ChpH	Dykers, Carol	Salem C
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N/A	Cheney, George	Montana, U of
N/A	Clark, Cynthia	Boston U
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N/A	Grabe, Maria E.	Indiana, Blmngtn
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N/A	Ross, Kristina	Texas, El Paso
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Nebraska, Lincoln	Jackson, Robert	Nebraska Wslyn
Nebraska, Lincoln	Thomas, L. Lee	Doane C
Nebraska, U of	Whitney-Johnson, S.	Alaska, Anchrg
New York Tech	Berkery, Julia	Marywood C
Northwestern U	Cook, Margaret	DePaul U
Northwestern U	Doxtader, Erik	N Carolina, ChpH
Northwestern U	Hingstman, David	Iowa, U of
Northwestern U	Ifert, Danette	W Virginia Wslyn
Northwestern U	Long, Steven	Case Western Res
Northwestern U	McCarthy, Anna	N Carolina, ChpH
Northwestern U	Morrow, Terence	Gustavus Adolph
Northwestern U	Parasher, Prajna	Chatham C
Northwestern U	Wilson, Kirt	Minnsota,TwnC
Ohio S U	Forward, Gordon	Pt Loma Nazrn
Ohio S U	Ibelema, Minabere	Alabama, Brmng
Ohio S U	Miller, Jennifer	Heidelberg C
Ohio S U	Mukherjee, Rorpali	Indiana, Blmngtn
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Ohio S U	Richter, Christopher	Hollins C
Ohio S U	Stafford, Camilla	W Georgia C
Ohio U	Armstrong, Robert	Wilkes C
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Ohio U	Dellinger-Pate, C.	S Connecticut
Ohio U	McDonnel, Robert	St Cloud S U
Ohio U	Merrick, Beverly	New Mexico S U
Ohio U	Ortizano, Jack	Franciscan,Stbn
Oklahoma S U	Desanto, Barbara	Texas Tech
Oklahoma S U	Schillinger, Elisabeth	Muhlenberg C
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Oklahoma, U of	Cawyer, Carol	N Texas, U of
Oklahoma, U of	Smith-Dupre, A.	SE Louisiana U
Oregon S U	Breaux, Nancy	Pacific U
Oregon, U of	Dielman, Eloise	E Oregon S C
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Penn, U of	Klein, Darin	Georgia S U
Penn, U of	Wright, Ron	Arizona, Tucson
Pittsburgh, U of	Olson, Janet	La Roche C
Purdue U	Cutspec, Patricia	W Carolina U
Purdue U	Weispfenning, John	Otterbein C
Regent U	Melton, Matthew	Lee C
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S California, U of	Anderson, Trudy	S Methodist U
S California, U of	Hammeran, Jay	Marywood C
S California, U of	Yep, Gust A.	SanFrancisco S
S Carolina, U of	Wood, Janice	Union U
S Florida, U of	Peterson, Lori West	Tulsa, U of
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S Mississippi, U of	Corley, Alma	E Carolina U
Stanford U	Frank, Stacey	St Thomas, U of
Stanford U	Rimal, Rajiv	Texas A&M U
SUNY, Albany	Johnson, Nancy-Jo	Henderson S U
SUNY, Bngmtn	Salzmann, Ariel	Cincinnati, U of
Temple U	Evans, William	Georgia S U
Temple U	Larsen, Robin	Cal S, SnBrndno
Tennessee, U of	Melanson, Wayne	Texas Tech
Texas, Austin	Reeves, Jimmie	Texas Tech
Texas, Dallas	Ballanchanda, B.	New Mexico, Uof
Texas, U of	Sung, Liching	UC, St Barbara
UC	Evans-Karastamatis, J.	Indiana S U
UC, Berkeley	Bar, Francios	Stanford U
UC, Riverside	Harbour, James	GeorgiaSouthern
UC, St Barbara	Cole, Timothy	DePaul U
UC, St Barbara	Epstein, Laura	Pacific, U of the
UC, St Barbara	Leers, Laura	Stanford U
Union Institute	Elcombe, Ron	Winona S U
Utah, U of	Kohl, Paul	Loras C
Vanderbilt U	Fischer, Rebecca	Mdl Tennessee
Virginia Cmnwlth	Campbell Jr., John	Virginia Cmnwlth
W Virginia U	Frymier, Ann	Miami U, Oxford
Washington, U of	Fitch, Kristine	Iowa, U of
Wayne S U	Esposito, Steven	Capital U
Wayne S U	Kramer, Esther	Columbia C (SC)
Wayne S U	Mason, Melanie	Nebraska, Kearney
Wayne S U	Motschall, Melissa	E Michigan U
Wisensn, Madsn	Kinney, Terry	Minnsota,TwnC
Wisensn, U of	Classen, Steven	Cal S, SnBrndno
Wisensn, U of	Kremar, Marina	E Carolina U
Xavier U	Huff, Deborah	Liberty U
CAN-Toronto	Hundleby, Margaret	Michigan Tech
SAFR-S Africa	Yssel, Johan	S Mississippi, U of
FRN-Paris	Brunet, Patrick	Ottawa, U of-CAN

COMPARATIVE LITERATURE

Brown U	Douglass, Ellen	Penn S U
Cornell U	Greene, Laura	Colgate U
Illinois, U of	Sebek, Barbara	Colorado S U
Indiana U (PA)	Barringer, M.	Charlstn, U of
Indiana U (PA)	Shi, Huifen (Holly)	Winona S U
Iowa, U of	Goebel, Bruce	Utah, U of
Maryland, U of	Davison, Neil	Oregon S U
New York U	Rothberg, Michael	Miami, U of
Rutgers U	Dickson, Lynn	Chatham C
Rutgers U	Marting, Diane	Florida, Gnsvl
Stanford U	Hokanson, Katya	Oregon, U of
Stanford U	Johnson, Dane	SanFrancisco S
Stanford U	Raman, Shankar	MIT
SUNY, Bngmtn	Ihrman, David	Grand Valley S
Texas, Arlington	Haynes-Burton, C.	Texas, Dallas
Texas, Arlington	Roy, Anindyo	Colby C
UC	Fisher, Carl	Austin Peay S
UC, Berkeley	James, Heather	S California, U of
Washington, U of	Kawakami, Chiyoko	Penn S U
Wisensn, Madsn	Levinson, Brett	SUNY, Bngmtn
Wisensn, Madsn	Roman, David	S California, U of
Yale U	Ronda, George	Colorado S U

COMPUTER SCIENCE

Akron, U of	Buckman, Michael	Bluefield C
Cal Tech	Smyth, Padhraic	UC, Irvine
Carnegie Mellon	Jackson, Jeffrey	Duquesne U
Carnegie Mellon	Chatterjee, S.	N Carolina, ChpH
Carnegie Mellon	Stephan, Jennifer	Wellesley C
Colorado S U	Haines, Matthew	Wyoming, U of
Columbia U	Yang, David	St Joseph's (PA)
Cornell U	Alvisi, Lorenzo	Texas, Austin
CUNY	Gao, Yuan	Lakeland C
Florida Tech	McDuffie, Ernest	Florida S U
G Washington U	Richards, Thomas	Carlow C
Idaho, U of	Barnhart, Richard	Heritage C
Indiana U	Fox, Susan	Macalester C
Kansas S U	Turner, Walter	Mars Hill C
Louisville, U of	Grove, Ralph	Indiana U of PA
Maryland, U of	Dickinson, Sven	Rutgers, NBruns
Maryland, U of	Stevenson, Suzanne	Rutgers, NBruns
Maryland, U of	Wonnacott, David	Haverford C
Mass, Lowell	Bruckner, Jared	Southern 7th-Day
Mass, U of	Anderson, Scott	Spelman C
Miami, U of	Mann, N. Horace	Fisk U
MIT	Blumofe, Robert	Texas, Austin
MIT	Grigni, Michelangelo	Emory U
MIT	Hwang, Deborah	Evansville, U of
MIT	Lathrop, Richard	UC, Irvine
N Carolina, ChpH	Palmer, Daniel W.	John Carroll U
N Carolina S U	Hemler, Paul	Wake Forest U
N/A	Kuszmaul, Bradley	Yale U
N/A	O'Conner, Michael	Montana, U of
N/A	Ueda, Yoshinori	Montana, U of
Nebraska, Lincoln	Hill, Curtis	Valley City S
New York U	Bar-On, Ilan	Texas, Permian
Northwestern U	Bettayeb, Said	Cntrl Arkansas
Ohio S U	Gupta, Sanja	Virginia Tech
Pittsburgh, U of	Spezialetti, Madalene	Trinity C (CT)
Princeton U	Young, Neal	Dartmouth C
Rensselaer Poly	Welty, Christopher	Vassar C
Rensselaer Poly	Sinharoy, B.	N Texas, U of
Rhode Island, Uof	Prichard, Janet	E Carolina U
Rice U	Kremer, Ulrich	Rutgers, NBruns
Rice U	Sabry, Amr	Oregon, U of
Stanford U	Koller, Daphne	Stanford U
Stanford U	PalSingh, Jaswinder	Princeton U
Tennessee, U of	Breshears, Clay	S Mississippi, U of
Texas A & M	Asoodeh, M.	SE Louisiana U
Texas, Austin	Zelle, John M.	Drake U
Texas, U of	Varvel, Donald	Allegheny C
UC, Berkeley	Arora, Sanjeer	Princeton U
UC, Los Angeles	Merzbacher, Matthew	Mills C
Vanderbilt U	Ge, Yaorong	Wake Forest U
Vanderbilt U	Sritharan, R.	Indiana S U
Virginia Tech	Lattanzi, Mark	James Madison
Washington, U of	Herkert, Joseph	N Carolina S U
Webster U	Kourik, Janet	Webster U
Yale U	Mukhopahyay, S.	IndianaPurdu,Ind
CIS-Acad Sci	Gordonov, Anatoliy	CUNY, StatIsl
SWT-Eth, Zurich	Jin, Fei-Fei	UC, Irvine

DRAMA/DANCE/FILM/VIDEO

Arizona S U	Libman, Karen	Nebraska, Lncn
Art Inst Chicago	Lewis, Kristy	Purdue U
Ball S U	Carbaugh, Sharon	Lee C
Brandeis U	Kozlowski, Madeline	UC, Irvine
Carnegie Mellon	Frohling, Thomas	N Texas, U of
Case Western Res	Wallace, Sara Harris	Purdue U
Catholic U Amer	Roberts, Sybil	Howard U
Cincinnati, U of	Flachs, Charles	Mt Holyoke C
Columbia U	Ran-Moseley, Faye	Emerson C
Columbia U	Winstead, Antoinette	Our Lady Lake
CUNY	Fei, Faye	Macalester C
CUNY, Queens	Sinopoli, Ellen	Russell Sage C
Florida, U of	Jones, Brian	Indiana U of PA
Florida, U of	Pinnow, Timothy	New Mexico S U
Georgia S U	DePoy, Philip	W Georgia C
Harvard U	Thomas, Greg	Purdue U
Illinois S U	Shenck, Tona	Illinois S U
Illinois, U of	Reitz-Mullenix, E.	Illinois S U
Indiana S U	Porter, Lynne	Fairfield U
Indiana U	Sabol, Robert	Purdue U
Iowa, U of	Fields, Nelson	E Carolina U
Iowa, U of	Jones, Thomas	Rhodes C
Iowa, U of	Lach, Peter	Pacific, U of the
Johns Hopkins	Lippit, Akira Mizuta	SanFrancisco S
Louisiana S U	Gebett, Tamara	Pacific, U of the
Mankato S U	La Pietra, Kathleen	Texas, Tyler
Marquette U	Dollinger, Sandra	Castleton S U
Maryland, U of	Djukic, Natasa	James Madison
Maryland, U of	Jolin, Martin	Howard U
Maryland, U of	Wagner, Daniel	Maryland, CollPk
Memphis, U of	Brown, Garry	Louisville, U of
Michigan S U	Price, Joe	Millikin U
Michigan, U of	McLaughlin-Gray, Jack	Illinois S U
Missouri, U of	Semati, Mohammad	Michigan Tech
Missouri, U of	Varns, Dyann	NW Missouri S
Missouri, U of	VorderBruegge, A.	St Cloud S U
Montana, U of	Phetteplace, Gordon	Lock Haven U
N Carolina, Grns	Sturgeon, Joseph	Mdl Tennessee
N Carolina, U of	Boyd, Scott	Austin Peay S
N Illinois U	Bernard, Thomas	N Dakota S U
N Illinois U	Horvik, Lori	N Dakota S U
N Illinois U	Tang, Liming	Millikin U
N/A	Elam, Lyn	Texas, Austin
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New York U	Boross, Robert	Illinois S U
New York U	De Frantz, Thomas	MIT
New York U	Hall, Ardencie	Lehigh U
New York U	Houchin, John	Boston C
New York U	Schneider, Sara	Washington, U of
New York U	Sklar, Deidre	UC, Irvine
New York U	Sun, William	Macalester C
Northwestern U	Hendrik, Pamela	Stockton S C
Northwestern U	Jent, Deanna	Fontbonne C
Northwestern U	Mozak, Nicholas	Boston C
Northwestern U	Rogers, Barbara	Bates C
Ohio S U	Jones, Kimberly	Michigan, Flint
Ohio S U	Rodriguez, Pedro	Wesleyan U
Oklahoma, U of	Smith, Michael	Whitman C
Oregon, U of	Walker, Kevin	Ashland U
Rochester, U of	Ra'ad, Walid	Hampshire
Rutgers U	Vick, Joan	Bucknell U
S. Carolina, U of	Vandervort-Cobb, J.	Charlston, C of
S Illinois, Crbndl	Mangrum, Barbara	Millikin U
S Illinois U	Chapman, Charles E.	Valparaiso U
S Methodist U	Sonnier, Lois	Texas Weslyn
San Francisco S U	Bullins, Edward	Northeastern U
S Methodist U	Coromel, Susan	Evansville, U of
S Methodist U	McClellan, Maggie	Miami, U of
Stanford U	Isser, Edward	Holy Cross, C of
Syracuse U	Nelson, Thomas	W Georgia C
Temple U	Sherrod, Elgie	Jersey City S C
Texas, Austin	Cotto-Escalera, Brenda	MIT
Texas, Austin	Heil, Michael	Barat C
Texas, Austin	King, Alan	Winona S U
Texas, Austin	Pulliam, Charles	Sul Ross S U
Texas, Austin	White, Kenneth	E Carolina U
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Texas Tech	Aghssa, Pirooz	E Michigan U
Texas Tech	Barrett, Susan	Tulsa, U of
Texas, U of	Hart, Karen	Kean C
Texas Woman's	Williams, Holly	Texas, Austin
Texas Woman's	Williams, Valarie	Texas, Austin
Tulane U	Campbell, Allison	Hollins C
UC, Los Angeles	Lane, James	Emerson C
UC, Los Angeles	Smith, Joan Anne	Minnsota,TwnC
UC, Los Angeles	Walker, Janet	UC, St Barbara
UC, San Diego	Allen, Devon	Muhlenberg C
UC, San Diego	Benning, Janice	Kenyon C
Virginia Cmnwlth	Johnson, Linda	Purdue U
W Illinois U	Schepker, Steve	SE Louisiana U
Washington, U of	Anderson, Lisa	Purdue U
Washington, U of	Jones, Jennifer	Denver, U of
Wayne S U	Gross, James	Coastal Carolina
Wayne S U	Moyer, Lavinia	St Olaf C
Wayne S U	Spensley, Philip	St Olaf C
Wisconsn, Madsn	Kotlowitz, Daniel	Dartmouth C
Wisconsn, Madsn	Peterson, Michael	Millikin U
Wisconsn, Madsn	Smith, Greg	Carlow C
Yale U	Averill, Timothy	Muhlenberg C
Yale U	Dorn, Franchelle	Howard U
Yale U	Marks, Jonathan	Texas Tech
UK-Bristol, U of	Ampka, Awam	Mt Holyoke C
Arizona, U of	Coates, Dennis	Maryland, BaltCnty
Arizona, U of	Kridel, Donald	Missouri, St L
Auburn U	Minniti, Maria	Skidmore C
Boston U	Johri, Alok	McMaster U-CAN
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Colorado Mines	Chermak, Janie	New Mexico, Uof
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Columbia U	Cummins, Jason	New York U
Columbia U	Ludema, Rodney D.	Georgetown U
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Illinois, Urbana	Grove, Wayne	Colgate U
Iowa, U of	Beauchemin, Kenneth	Colorado, Bldr
Iowa, U of	Dunne, Elizabeth	SUNY, Oswego
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Kansas, U of	Simons, Gerald	Grand Valley S
Maryland, U of	Carter, John	Goucher C
Maryland, U of	Haab, Timothy	E Carolina U
Maryland, U of	Lahiri, Amartya	UC, Los Angeles
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MIT	Goldfajn, Ilan	Brandeis U
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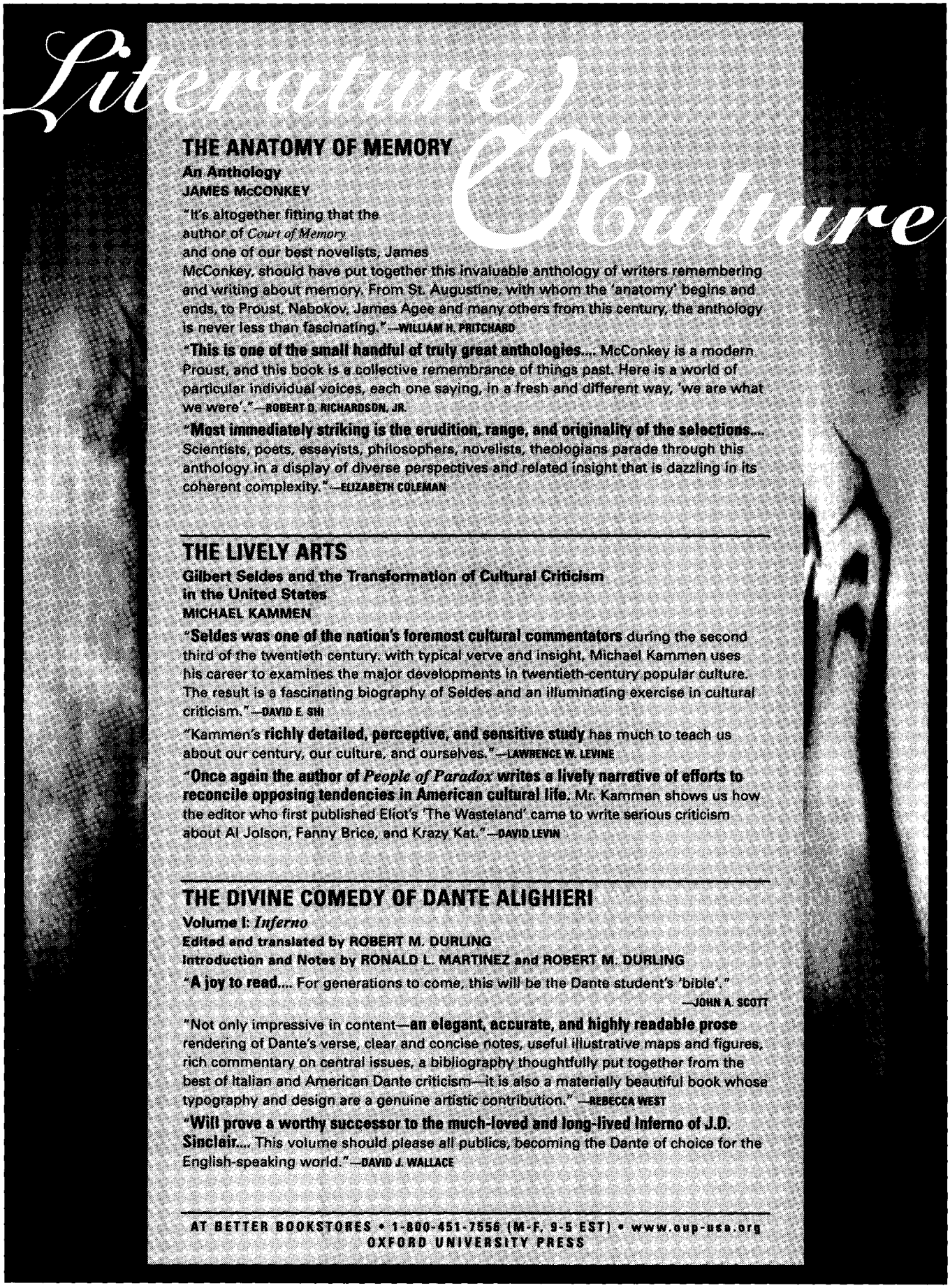

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